GREAT CONTROVERSIES

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GREAT CONTROVERSIES

BY THE SAME AUTHOR

LETTERS TO AN INFIDEL

Essays Proving the Reasonable Basis of Christianity and Answering the Attacks of Modernism and Pseudo-Science.

GREAT CONTROVERSIES

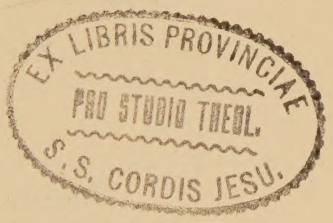
A Series of Lectures Given Before College Graduates, Answering Modern Intellectual Arguments Against the Catholic Church

WITHDRAWN

BY

REV. MATTHEW J. W. SMITH

EDITOR OF "THE DENVER CATHOLIC REGISTER;"
AUTHOR OF "LETTERS TO AN INFIDEL," ETC.



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B. HERDER BOOK CO.
17 SOUTH BROADWAY, ST. LOUIS, MO.
AND
33 QUEEN SQUARE, LONDON, W. C. 1.
1925

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Vail-Ballou Press, Inc., Binghamton and New York

INTRODUCTION

The lectures presented in this volume were suggested by twelve years' experience as a Catholic editor. The topics treat of some of the burning controversies in the religious world of today. Much of the material here used has appeared in editorials in *The Denver Catholic Register,* but usually in short form. Some of the historical data so confidently stated may prove startling to readers, but if any one studies the works of Alzog, Darras, Brownson, Spalding, Newman, Brueck, Macaulay, Green and others mentioned in the progress of the work, he will find that every fact I have mentioned can be substantiated.

THE AUTHOR

21,009

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GREAT CONTROVERSIES

WHO HAS THE MONOPOLY OF GRACE?

I

"Has Christ given a monopoly of grace to one Church?" This is a vital question raised by a good Episcopalian Bishop in an interview, printed by *The Denver Post.*

We have here a controversy that has waged since Apostolic days. Has any man the right to establish his own church? Is God disposed to pay equal attention to the official worship of all denominations? Can we choose our religious affiliation as easily as we can select the restaurant in which we eat or the store in which we buy our hats and shoes? Is it true that it does not matter what church or ministry we use, so long as we feel that we are headed towards heaven? Can theology and morality be modified to suit our convenience?

Does God scatter His Divine assistance in equal doses to Catholics and Methodists, Mormons and Christian Scientists, Unitarians and Presbyterians or what-nots?

Emphatically no, to all these questions.

Is there, then, a monopoly of grace?

At the risk of being considered very intolerant, our answer is a decided: Yes. There is only one true Church. There can be. If the Church is the mystical body of Christ, not a mere organization but an organism, so closely knit together that it is Scripturally spoken of as His flesh and blood, the idea of legitimate division of faith and obedience is utterly precluded. The Apostolic writings are saturated with this idea and with the idea that salvation comes by union with Christ. Their idea of union is not a loose association. It is a figure gathered from the life of the human body. If any one doubts this, let him read the Epistles. It is the outstanding doctrine of these hardly-ever-read documents. There was no tolerance whatever with schism and heresy in the infant Church. The Apostles plainly taught that if one was not in their organization (rather organism), that one was anti-Christ. How, then, can we hold to any-

thing else than that there is a monopoly of grace, which we must expect to find in the only Church that can trace its unbroken line back to Christ Himself? We do not hold that everybody who does not claim membership in the Catholic Church is lost. But those who are saved—God grant that they may be many; we do not know much about this—are saved by such Catholicity as they unwittingly possess. They are saved as Catholics, not as Methodists, Presbyterians, Baptists, Adventists or whatever they are. Their sects are positive detriments to salvation, as such. In this sense, "outside the Church there is no salvation."

Our first thesis, then, is: *There is only one true Church and that is the Catholic fold.*

Let us proceed to a proof of this, taking as our first sub-thesis: *Christ established a definite Church organization.*

Whether Christ established a Church or merely gave the world a group of beautiful doctrines, to which He more or less loosely demanded that men must adhere, is the fundamental bone of contention between the Catholic Church and most modern sects. If He established a definite Church, Catholicism has

practically all the argument on its side, for our Church extends back in an unbroken line through history and functioned in the early ages practically just as she does today. There are a few denominations outside Catholicism, like the High Anglicans and the Greek Schismatics, that adhere to the Church-as-an-organism doctrine, but scholars everywhere recognize that it is the Catholic Church which is the leader of the movement. If she could be obliterated, the doctrine would soon pass elsewhere.

We maintain that Jesus Christ, true God and true man, became man after a long series of prophecies which He literally fulfilled, and that He not only taught a very definite group of doctrines, but also established a very definite Church organization to keep His teachings intact, putting Peter at the head of it, naming the Apostles as Bishops, giving them the power to ordain other men who would carry on the work after they died, and promising the assistance of the Holy Ghost all through history. "For behold I am with you all days even to the consummation of the world." (Matt. xxviii, 20.) "And I shall ask the Father, and He shall give you another

Paraclete, that He may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you." (John xiv, 16, 17.) Other texts, both prophetic ones from the Old Testament, and others from the New, could be quoted, but these two are sufficient to prove our claim of Divine guidance for Christ's true fold. If the Holy Ghost is not in the Church, keeping her from error, Christ lied.

That the Holy Ghost resides in an organization and does not infallibly guide individuals, as such, all history proves. We know that individuals, as individuals, do not have the power to keep from erring as to Christ's religion, because the sects are built on the beliefs of individuals and teach every kind of opposing doctrines. Therefore we maintain, and we have history with us in our contention, that the infallibility promised is in the organization or in individuals only as officials of that organization.

Now let us get some idea of who are in and who are outside of Christ's Church.

By the Church, we mean the society of all

those who, being baptized, profess the faith of Christ, and are governed by their lawful pastors under one visible head, the Pope. Non-Catholics use the term embracive of all denominations that acknowledge Christ. We cannot go this far, although we admit all baptized believers in Christ as Christians.

We divide the Church into the Church militant, composed of living persons; the Church triumphant, composed of those in heaven; and the Church suffering, composed of those in purgatory. The damned no longer belong to her, if they ever did. We also divide into the soul and body of the Church. The soul of the Church consists in sanctifying grace, together with the infused virtues and gifts of the Holy Ghost. The body is composed of those who outwardly profess the Catholic faith, partake of Christ's sacraments and obey their Catholic pastors. A person can belong to the soul without belonging to the body—for instance a sincere Protestant who believes he is right and lives according to his light. Such a person is saved by such Catholicity as he unwittingly possesses and practices.

Infidels, heretics, schismatics, apostates and some censured persons do not belong to the

Church. Infidels are such as have not been baptized. Heretics are those who, having been baptized, reject one or various articles of faith. Martin Luther was a heretic. We refrain from applying the name today to most Protestants, for we believe that they are in good faith. They are no more than material heretics, having made no formal denial of the truth. Schismatics are Christians who refuse to recognize and obey their lawful pastors. Apostates are those who have been Catholics and have then totally renounced Christ, like the Roman Emperor Julian. Censured persons are those suffering spiritual penalties inflicted by the Church, as the excommunicated. Censures differ in gradation. Christ established censures when He said: "If he will not hear the Church, let him be to thee as the heathen and the publican." (Matt. xviii, 17.) And when He said: "He that heareth you, heareth Me; and he that despiseth you despiseth Me." (Luke x, 16.) Here again, it must be evident to every reasonable person that He was speaking of hearing or despising an organization, not some whimsical individual. When we deal with individuals, we must expect the most radical differences in

opinion. The command to us by Christ to hear the Church means that we must obey her. But if the Church must be obeyed, it is evident that she has definite powers.

We maintain that Christ gave his Apostles a three-fold power: I. The power to teach the revealed truth; II. The power to sanctify souls; III. The power to govern the faithful by imposing laws on them. These powers demand an organized society to exercise them.

As we develop our further sub-theses, we will give fuller proofs that Christ had in mind an organization wielding all these powers. And we will prove that this organization is the Papal fold.

II

Our second sub-thesis is: *Christ established a Church in which He interiorly influences the individual souls, dispensing all His graces through that Church.*

Christ is the head of a mystical body of which we are the members. Divine life surges from Him down through us. He has the power not only of influencing us exteriorly, like other leaders, but of reaching our inner

souls. That is why His leadership differs so greatly from all others'. That is why He was able to command a large following for a system of doctrine that glorifies suffering and penance and that is absolutely opposed to carnal indulgence, such as every false religion tolerates or deifies.

As man, Christ stands nearest to God. He possesses most perfectly and most fully whatever relates to the order of grace, and has the power to communicate all things in the order of grace to men. His whole humanity, body and soul, is the instrument of the Divinity, through which He bestows on the souls and bodies of men goods of the supernatural order. He acts on the bodies of living men that these bodies may help their souls in the practice of virtue, and He will act on the bodies of the just at the General Resurrection that they may receive from the glorified souls, to which they will then be reunited, a share of glory and immortality.

Christ told His followers that without Him they could do nothing. (John xv, 5.) He did not say that they could do little, but nothing. As He was speaking of supernatural matters, He meant by this that they could

effect absolutely nothing worthy of supernatural reward without His grace. If we are to win heaven, it must be by Christ alone. If we are to advance higher in heaven, it must be by Him. The way we are saved or advance in the supernatural life is by having grace communicated to us from Him, and it is as the mystical head of the Church that He communicates this grace.

Christ is the head of all men, but those who have lived on earth, and died in mortal sin, belong to Him no longer and are separated from Him forever more. He is the head in a special manner of those who are already in heaven, and is the head of all united to Him by grace, whether they are on earth or in purgatory. He is also the head of those united to Him by faith even though they have not charity, and of all those who do not yet have faith but who will, according to the decrees of Providence, be one day united to Him, and of all those living on earth who could be united to Him, but will in fact never be. He is also the head of the angels, because He occupies the first place in the whole multitude of beings ordained to the same end, the enjoy-

ment of heaven. The bad angels are cut off from Him like damned men. Sinners on this earth often get passing gifts of grace from Him, and this actual grace, like all other grace, can come from Christ alone. But persons in mortal sin are without habitual grace, which makes men children of God, and heirs of the kingdom of heaven, and implies an indwelling of the Divinity in the soul. It is a communication of Divine life.[1]

If it can be established that Christ founded a definite organization as His Church and gave it the power to teach, and if that organization can be recognized today as the Catholic Church, all persons who accept the Divinity of Jesus must recognize their duty of joining this organization. For then His grace comes to men through that Church.

[1] Satan is the head of the wicked, but in a different sense than Christ is the head of the Church. He cannot communicate evil interiorly to others as Christ communicates good, but he is the leader in the revolt against God and every sinner imitates him. There is a personal struggle between him and Christ and prophecies seem to indicate that Satan will concentrate the whole of his malice and power at some time in an individual man, the Anti-Christ, who, as Satan's vicar, will wage a terrific combat against the Church, but will meet with ultimate defeat.

Turning to the Apostolic writings, do we find the twelve acting on this principle?

If we examine the care they used in the ordination of fellow ministers, we will have to admit that they had some idea of a true organization, with spiritual leaders definitely set apart. This certainly argues for a true society and would hardly permit of the claim that the Master simply left a lot of beautiful ideas with His followers and that it is sufficient to accept what we wish of these without belonging to any particular denomination, if we want to be faithful Christians. Acts vi tells of the Apostles' founding the order of deaconship, and in the fifth verse gives the names of seven men who were selected by the multitude for the office. The next verse says: "These they set before the Apostles; and they, praying, imposed hands upon them." Stephen, one of the seven, was, we are informed a few verses further, "full of grace and fortitude," a worker of miracles. So undoubtedly grace came from this ordination. Acts xiv also tells of other ordination ceremonies. Speaking of Paul and Barnabas, verse 22 says: "And when they had ordained to them priests in every church, and had prayed with

fasting, they commended them to the Lord, in whom they believed." We have Scriptural proofs, therefore, that ordination, practiced by recognized authorities, was considered essential in the early Church.

St. Paul in I Timothy iv, 14, plainly teaches that ordination confers grace. "Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood," he writes. And the same doctrine is given in II Timothy, i, 6: "For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of hands."

We also find St. Paul setting forth a hierarchy of orders in the early Church, and find him vehemently defending his prerogatives as an Apostle, when writing to the Corinthians. If Apostleship meant nothing, if all the early Christians were on exactly the same level, why so much bother? If, on the other hand, Christ, God incarnate, established a definite Church, with a definitely outlined hierarchy of clergy, would not St. Paul, however humble he was personally, be negligent of the truth if he allowed false teachers in Corinth to rob him of his office?

If it were also true that Christianity did not recognize a very definite creed, why did the Apostles inveigh so strongly against errors that crept into the infant Church? St. Paul time after time condemned those Jewish converts who wished to foist the practices of the synagogue on the Christian people as essential to salvation. His writings are so full of attacks on various heresies, incipient and fairly well developed, that anybody who reads his Epistles must admit this. St. Peter also (see for instance, II Peter 2) is particularly strong in warning against false teachers. It is evident from the context that these teachers of error were Christians, but they taught another doctrine than the Apostles', and hence they were compared with dogs returning to their vomit, and washed swine wallowing again in the mire. St. John, the Apostle of Love, had no tolerance for those who wrecked the faith of others. See his second Epistle, where he advises the faithful even to refuse to receive apostate teachers into their houses. St. Jude's short Epistle likewise is bitter against heresy.

Sometimes enemies of the Catholic Church denounce her in scathing terms because of her practice of anathematizing what is in opposi-

tion to her Apostolic deposit of faith. If they think that she is too strong in her language, they ought to turn to the Epistles. They will find terms used there which will make their hair stand on end, providing they accept these Apostolic letters as inspired.

It is very evident from the Epistles, as well as from the rest of the New Testament, that the early Church clearly recognized a distinct hierarchy and priesthood, that the Apostles insisted on the obedience and respect which were due to the high spiritual office with which they had been invested, that they demanded purity of doctrine, that they were utterly intolerant of heresy, and that they allowed no room whatever for the doctrine that men could believe what they wished, and follow whatever leader they liked, so long as they adhered, in a more or less loose manner, to Christ. Therefore they believed in one true Church as the sole channel of God's grace.

Anybody who carefully reads the New Testament will have to admit that this is so. Now if the gates of hell are not to prevail against the Church, if Christ is to be with her to the consummation of time, if a Paraclete sent from above is to abide with her to keep her in

all truth, as the Master promised, must we not expect to find an organization on earth today with the same characteristics as the Apostolic Church?

Is there a Church today that recognizes a distinct hierarchy and priesthood? Is there a Church that demands obedience, in certain well-defined lines, to ecclesiastical superiors? Is there a Church that insists on unity of doctrine and that immediately brands as heresy whatever differs from this doctrine? Is there a Church that will go to any limit, even cutting nations and powerful members of her own hierarchy from her fold, in order to bring home to them the fact that they have fallen into error? Is there a Church which demands that, instead of mere mouth allegiance, genuine heart allegiance must be given to Christ? There is such a Church, and there is only one such Church. The Pope is its earthly head.

This Church is utterly intolerant of heresy, in just the same way as Christ and His Apostles were. But she is intolerant in the sense that a father is of vicious habits in his son. She has no wish whatever to hurt the offending individual, and pronounces her anathemas with sorrow. But she does wish

to bring the sinner to his senses. She realizes, and refuses to part from, the tremendous truth that God would hardly have sent His only Son down to earth to suffer and die for us if men could be still permitted to wallow around in the mire like pigs and if they could joyfully lick up every bit of moral vomit that some proud or weak fool spat out. Man is here on probation, not to find his lasting happiness on earth, but to prepare for eternity. This being the case, common sense demands that God should have supplied a definite way for him to win a happy eternity.[1]

We hold it as Apostolic doctrine, therefore, that interior help or grace is given to the individual through Christ nd that, to obtain this help, we must adhere, at least implicitly, to the Church which He has established.

III

Our third sub-thesis is: *Christ's Church is the Papal Church.*

But how can we prove that the true Church

1 When we say that the Church is intolerant of heresy, we do not wish to be understood as meaning that she wants persecution. To despise error does not mean hatred of its mistaken followers.

is the Papal Church? We do this by proving that Christ made St. Peter the earthly head of the Church and the first Pope. That St. Peter was given a primacy over the other Apostles is very evident from the Scriptural account of his activities. In naming the Apostles, St. Matthew (x) starts off with "the first, Simon, who is called Peter." The word first here indicates a special rank, as the others are not numbered. St. Mark (iii) gives Peter's name first, as does St. Luke (vi). Acts i, naming the Apostles, starts off with Peter's name. The other Apostles, therefore, habitually put him in the lead.

Simon was a fisherman of Bethsaida. Andrew brought him to Jesus, who announced that He would change his name to Peter, meaning Rock. Peter transferred his residence to Capharnaum to be near Jesus and it was at the Master's command that Peter put down the nets for the miraculous draught of fishes, a prophecy of his future work as a fisher of men. He then fell at Jesus' feet and was called to the discipleship, leaving all to follow the Master. Peter and Andrew, his brother, were the first called. It was at his first meeting with Christ that the disciple's name had

been formally changed from Simon to Peter.

Matthew xvi, after Peter has confessed that the Master is Christ, the Son of the living God, says that Jesus told him that flesh and blood had not revealed this to him, but His Father in heaven. "And I say to thee: that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." In the original language used by Christ, it was as if Christ said: "Thou art a rock and upon this rock I will build My Church." That the gates of hell should not prevail against it has ever been taken as meaning that officially it cannot fail in matters of faith or morals. The power of deciding the truth, the keys to the heavenly city, is given to Peter personally. What Peter does, in his official capacity, is to be ratified in heaven.

At another time, Christ said to Peter: "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not:

and thou being once converted, confirm thy brethren." (Luke xxii.) The reference is plainly to Peter in a public capacity, not privately, because Peter was as cowardly and weak as other Apostles at the time of the Crucifixion. Like other Popes, he could sin personally; but in his public capacity as a teacher of faith and morals to the universal Church, dealing with the deposit of faith, he could not err. His public faith was not to fail; and he was to confirm the others in their faith—exactly the work of the Pope.

It was Peter who had the experience of walking over the waves to meet Jesus and who was kept from sinking by the personal help of Christ. It was Peter who was spokesman for the Apostles when they stood true, while hundreds of others deserted Christ, after He had promised His flesh as food (John vi). Peter was one of those privileged to witness the Transfiguration and it was with Peter that the incident of the didrachmas occurred. Christ paid this tribute, sending Peter to catch a fish in whose mouth the money would be found; but He showed distinctly that He was not strictly bound to the tax, and included Peter, thereby proving that the Papacy was

not to be under the dictation of any earthly power.

Peter frequently figured as the spokesman of the Apostles who questioned Christ. It was he who inquired what reward they were to get for leaving all things to follow Him, who asked about the cursed fig tree, etc. It was he and John who prepared the cenacle for the Last Supper and he figured very prominently in that event. He was one of those chosen to be nearest to Christ in the Agony in the Garden and after the Resurrection he was the first to enter the Holy Sepulchre. Mary Magdalen was specifically ordered by the angel at the tomb to tell Peter of Christ's Rising. This singling out was a recognition of his office. He was the first Apostle to whom Christ appeared and again figured in a miraculous draught of fishes after the Resurrection.

Then, in John xxi, appears another strong illustration of a very special office. The Master asked Peter three times whether he loved Him. The first time, when Peter assured Him that he did, the Master said, "Feed My lambs." The second time, again: "Feed My lambs." And the third time: "Feed My sheep." The Apostle was, therefore,

made shepherd or pastor of the entire flock, laity and clergy.

It was Peter who proposed the election of an Apostle in Judas' place. Here is an evidence of his leadership. It was he who gave the first pastoral discourse after the coming of the Holy Ghost; he was one of the first arrested in Christ's name; it was he who handled the case of Ananias and Saphira; he was one of the two who went to Samaria to confirm the first converts there; it was he who crushed the simoniacal aspirations of Simon Magus (a frequent task of Popes in later ages); it was he to whom the vision was given doing away with the old Jewish laws of unclean meats; it was he who received the first Gentiles into the Church, being chosen by God to baptize Cornelius and the latter's household; it was he who settled the dispute at the Council of Jerusalem. All through the Scriptures, therefore, wherever Peter is mentioned, he stands as one apart, a leader. But the Church was to last until the end of time and Peter was to die like other men. We must therefore look for the same office today. It exists in the Papacy.

Because of the special powers given to St. Peter, we hold that, as head of the Church, he

was infallible in defining doctrines of faith and morals, and that the Bishop of Rome today is similarly infallible as his successor. That Peter died as Bishop of Rome, no historian of standing dares today to deny.

"The Catholic," says Orestes Brownson in "The Literary Policy of the Church of Rome" (*Brownson's Quarterly Review,* 1845), "really predicates infallibility only of Christ, and regards the decision of the Church as infallible only because he believes it is Christ that really and truly decides in the Church. Let it be understood, then, that the Catholic holds the Church to be infallible only by virtue of the supernatural protection and guidance of its invisible Head, according to His promise. But this promise was made to the Church, the whole Church—not to any particular portion of the Church, nor to any given number of individuals in the Church. Consequently, the Catholic regards no act of the Church, even of the highest dignitaries of the Church, as infallible, unless the act of the whole Church. There are only two ways in which the Church is assumed to act as the whole Church—that is, in a universal council, or, what is the same thing, the unanimous, or the morally unani-

mous, assent of all the Bishops or pastors of the Church, and through the Pope, deciding ex cathedra, as the representative of the Church."

This was written before the Vatican Council formally defined the doctrine of Papal infallibility. And it appeared long enough before that to prove wrong the insinuation we heard made a few years ago by a Protestant minister, speaking before a supposedly intellectual audience, that Papal infallibility was invented at the council. It has been in the Church from the beginning.[1] And it has given us that

[1] Catholics would be wise, in answering questions about religion put to them by their Protestant neighbors, to insist more upon the doctrine of infallibility than on the separate teachings of the Church. For if the Church is infallible, and men can be brought to admit this, it follows necessarily that they must admit the truth of the other doctrines she teaches. Protestantism exists in its hundreds of different forms today because Luther taught the idea that not the Church but the individual is the interpreter of Christ's teachings. And if we insist constantly on the doctrine of infallibility, driving it home more than any other, and proving it with Scriptural texts, getting more and more men to believe it, the different sects will disappear as surely as they arose.

If you learn how to use your Bible rightly, you can answer almost every fundamental question a Protestant puts to you. In the back of the Challoner-Douay version, you will find a table of references, where you can easily be guided to the texts upholding infallibility or any other great dogma of the Church constantly called into question by the sects.

genuine Christian unity promised by the Master.

IV

Our fourth sub-thesis is: *Christ Himself insisted that there would be one fold, outside of which there would not be salvation.*

H. G. Wells, in his widely discussed book, *Outlines of History,* tries to promote the plan of having all the religions in the world compromise to bring about a unity of worship. Jesus Christ Himself, the Son of God, in whom all creation centers, who is the connecting link drawing back the universe to its Maker, showed how impossible it is to consider such a proposition when He gave His parables of the sheepfold and the Good Shepherd. The Pharisees had just been accused of spiritual blindness by Him after He had cured a blind man on the Sabbath and they had asserted that He had sinned in doing so. The Master showed then that only by following His teachings could a man expect to please God. He drove this truth home by picturing His Church as a sheepfold.

In Palestine the shepherd of a flock did not drive his animals as the shepherds of western

America do. The sheep were trained to follow him, and at night he took them to a sheepfold which consisted of high stone walls without any roof over head, there being one small door, which was guarded during the nocturnal hours by a porter. Often, several shepherds took their flocks to the same fold and in the morning when they went to get them, the sheep followed their own shepherd and no other, knowing his voice. If a thief wanted to enter the fold, he had to go over the wall; for the door was guarded. If we keep these facts in mind, we will be able to understand Christ's parable.

"Amen, amen I say to you," He declared, "he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath led out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers."

His auditors did not grasp what He meant, so Jesus explained further. "Amen, amen I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By Me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures."

The Master here shows that it is only through Him that man can obtain the graces necessary for salvation. We are not able to gain heaven by our own unassisted efforts, but need the help of grace. It is impossible to win salvation except through Jesus Christ. By the "others, as many as have come," whom Jesus characterized as thieves and robbers, He meant persons who had falsely pretended to be the Messiah and also the false teachers among the Jews, who had led people away from heaven instead of towards it.

"The thief cometh not," He went on, "but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly." [1]

[1] We may here remark that the odd grammatical error contained in the words "but for to steal" is not found in the Latin or other versions of the Scripture. It is like a great

Jesus now went on with another parable, comparing Himself not to the door of the sheepfold this time, but to the shepherd. "I am the good shepherd," He said. "The good shepherd giveth His life for His sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father; and I lay down My life for My sheep. And other sheep I have, that are not of this fold; them also I must bring, and

many other grammatical errors in the Challoner version of the Bible, and is due, as much as anything else, to the fact that the translation we use has become archaic. A literal translation of the Latin would read: "The thief does not come, except that he might steal and kill and destroy." ("Fur non venit, nisi ut furetur et mactet et perdet.") It is a great pity that the late Cardinal Newman was not permitted to go ahead with this great work when he wished to retranslate the Bible into English. He had to give it up because an American ecclesiastic who did not have one-tenth as much literary ability as he possessed was contemplating the same task; which he never finished. So when you see grammatical errors in Christ's addresses, do not blame them on Him.

they shall hear My voice, and therefore there shall be one fold and one shepherd." The words in this last sentence, referring to the Gentiles that were to be converted, and to the coming universal Church, show that there can be only one true fold and that if others want the truth they must seek it in her, not she in them. (See John x.)

It is upon Christ's words in the above parables and upon other Scriptural texts that the Catholic Church bases her statement, "Outside the Church there is no salvation." As I have pointed out, this does not mean that every person who does not join the Catholic Church is lost. Good, sincere non-Catholics can be saved; but it is such Catholicity as they unknowingly possess that saves them, not their false religions. They belong to the soul of the true Church, though not to her body. Thus, every one who gains Heaven is saved by Catholicity.

V

Our fifth sub-thesis is: *Christ unequivocally selected Peter as the rock upon which His Church is built.*

Now, as the final section of our discourse, let us consider, in more detail, the portion of Scripture oftenest put forward to prove that the Papacy is the center of the Church, apart from which no one can belong to the true fold.

Jesus was coming into the borders of Cesarea Philippi, and asked His disciples who men said He was. Some, they answered, declared that He was John the Baptist; others Elias, others Jeremias or one of the prophets.

"But whom do you say that I am?" He asked them.

Peter, in one of the most sublime confessions of faith on record, answered: "Thou art Christ, the Son of the living God."

"Blessed art thou, Simon Bar-Jona," said Jesus, "because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi.)

Let us take up these extremely important texts one by one and examine them:

"Thou art Christ." This is an acknowledgment by Peter that Christ was the Messiah or the Anointed expected by the ancients.

"The Son of the living God." This distinguished God from the false gods of the Gentiles; dead and useless things. The confession was an acknowledgment of Christ's natural Sonship. He was not an adopted Son of God, but the very Second Person of the Blessed Trinity Himself, the human nature and the Divine existing in the one Person of the Word. The "Word" is the name most used for the Second Person of the Trinity in St. John's sublime Gospel.

The extraordinary praise given to Peter by Christ immediately after this confession is a proof that Jesus claimed the natural Sonship of God as His own. Many persons, we know from the context of Holy Writ, acknowledged Jesus as the Messiah at this time. But they were not given praise in any way comparable with that now accorded Peter. Nor is it possible to maintain that the faith they had was equivalent to that of Peter, for Christ distinctly said that Peter's was supernatural;

that it could not have been obtained through the senses.

"Flesh and blood hath not revealed it to thee; but My Father who is in heaven," said Jesus.

"Simon Bar-Jona" means Simon, son of John.

According to the Aramaic or Syro-Chaldaic language which our Lord used, His next statement literally translated would read: "Thou art Rock and upon this rock I will build My Church." The same word, cephas or kepha, was used in speaking both of Peter and the rock. Protestant attempts, therefore, to misinterpret this statement of the Man-God are rendered particularly futile.

Endeavors to prove that Peter was not the rock intended by Christ are made by showing that a different gender is used in the Greek and Latin for the words Peter and rock (as Petrus and petram in the Latin text). But they fail when we go to the Aramaic, which language Christ actually spoke, and in which the words Peter and rock would be exactly the same in the text. Good grammar demanded the use of different genders in the Greek and Latin, but the meaning is clear.

The promise of Christ records in language that admits of no twisting whatever that Peter was to be the head of the Christian Church. And since Peter was not to live forever, but the Church was to last until the end of time, common sense tells us that he was to have successors in this position. The Popes are those successors. There is no evading the fact. It is too plain even to admit of serious argument. The Popes are the successors of Peter because like him they are Bishops of Rome. History proves beyond cavil, particularly through recent archeological discoveries, that Peter lived in Rome.

"And the gates of hell shall not prevail against it." These words mean that the powers of Satan would never successfully oppose Catholicity. She stands stronger today than ever, despite the warfare of Arianism, Nestorianism, Protestantism, Masonry, schism and every other device aroused in the centuries to try to overwhelm her. And she will be still standing when the day of judgment comes, with her Apostolic deposit of faith intact. Contrasting the sects with this record of hers, we find that there is not a single one able to preserve its original purity of doctrine

through more than several generations, if that long.

"The keys of the kingdom of heaven." These words indicate that Christ gave Peter the highest power and authority as ruler of the Church. The figure of speech used was well known in the Orient as a symbol of authority.

"Bind and loose." According to Hebrew usage, these words meant to declare lawful or unlawful. Hence Christ here gave Peter the right to determine what is lawful and unlawful in interpreting the Divine deposit of faith. The infallibility of the Popes is shown by this text. What they say on earth in defining doctrines for the universal Church is ratified in heaven, for heaven guides them so that they are unable to make a mistake in these important matters. They do not bring in new doctrines, but simply define what has already been in the Church.

And now for just one final word. Some modern enemies of Christianity, like Harnack, have attempted to prove that the text naming Peter head of the Church was not in the original Scriptures, but was a later interpolation. Sad for them, manuscripts far

older than the time when they date this supposed interpolation quote or refer to the text. And thus it stands approved.

The summing up of all we have said this evening is plain: If Christ is God—and you and I firmly believe that He is—the Papal Church, and that alone, is His Church.

And hence we claim now, as we claimed in the beginning, that a monopoly of grace is hers.

THE GREAT CIVILIZER—CATHOLICITY

EVERY now and then, we get a great gleam of light from thoughtful secular editors. This, from *The Freeman,* New York (Nov. 21, 1923), is a corroboration of what you have heard time after time from Catholic pulpits:

"That our characteristic Western civilization will disappear suddenly in a cataclysmic way, perhaps by suicide, is open to great doubt, although politicians and publicists who have axes to grind have the habit of stirring our emotions with some such horrific picture. That it will disintegrate from internal causes and reshape itself, however, seems beyond doubt. One has only to pick up a volume of Dr. Schliemann's researches into the buried civilizations of Mycenæ and Tiryns, or an account of the early civilization of Crete, to see the preposterousness of assuming that our own civilization has the elements of permanence. No civilization can be permanent except that which satisfies *all* the claims of the

human spirit—the claim of workmanship or expansion, the claim of knowledge, social life and manners, *religion,* beauty and poetry, all held in the perfection of harmony and balance. Our civilization satisfies the first claim quite well, the second tolerably, and the others not at all. Is it not inevitable, then, that a civilization which satisfies more of these claims, held in better balance, will supersede *ours* even though itself be not final?" [1]

Now let us learn what a scientist has to say.

Irenée du Pont, in an interview in the fall of 1923, reported by *The Literary Digest,* New York, said that it seemed like insanity to describe the coming achievements of chemistry. He thinks that chemicals will be found to perpetuate youth's ability to work; materials will be discovered that, injected into the system, will cause the same effect as eight hours' sleep; antidotes will be given us for the suppression of all disease, and a balanced ration will be ours that will eliminate all digestive trouble, etc.

This does sound like insanity, but with the advance being made today in science it is madness that is just as likely to have method in it.

[1] Italics ours.

The next question of his interviewer was: "What prospect, if any, is there of chemistry's accomplishing these things?"

Mr. du Pont replied:

"The prospect is certainty, provided civilization does not 'commit suicide.' By this I mean that it seems quite sure that civilization is more or less unstable, and by destroying any of its foundation stones the entire structure may crumble, involving the destruction of most of the accumulated knowledge and the cessation of further progress for a prolonged period of time."

Taking our cue from these expert warnings, let us present our thesis: *The true religion is essential to civilization.*

Under this, we will discuss, in order, the following sub-theses:

First: *There has never been genuine progress in civilization without religion.*

Second: *The Reformation was an attack on civilization.*

Third: *A Church independent of political control is essential to true advance in civilization.*

Fourth: *The Roman Church must win the victory of civilization over Protestantism.*

Fifth: *The reconversion of the world depends chiefly on good example.*

Sixth: *It is not true that Catholicity interferes with progress and that it would be dangerous to bring the Church back as the one large Christian denomination.*

True Religion Essential to Civilization

Without religion, and the true religion only, the seeds of decay are planted in any civilization. In ancient times, it is true that the pagans advanced a great deal further than the Jews in some lines, but conditions were rather odd in the ancient world. God gave a primitive revelation to the patriarchs, who lived by it and the natural law. All the greatness of the civilization of antiquity was founded on this original deposit of truth. The Jews secured a higher revelation, but it is not likely that it was meant for the rest of the world, except such persons as willingly left Gentilism for the synagogue. There was no great attempt at missionary endeavors. The Romans, Greeks and others, therefore, did not have to become circumcised to please God. Gradually, they broke away from keeping the natural law. St. Augustine held

that their virtues in their early history were so great that God rewarded them by making them powerful nations, and that this power declined as the cause for reward ceased. It seems strictly true, therefore, that adherence to truth, insofar as they saw it, was responsible for all the glory of ancient civilization.

Then came Christianity. Great civilizations die slowly, but the seeds of decay were well scattered when Christ was born. It took several centuries for the massive structure of the ancient learning and government to crumble, but great was the fall when it came. The Catholic Church, possessor of the truth, commissioned to give it to the whole world, relighted the torch of civilization. The credit belongs to her alone, as every conscientious student of history must admit. *Since Christ, not a single barbarous or savage nation has been civilized, except by the Catholic Church.*

Civilizations neither fall nor rise over night. Rome was not built in a day. It is the slow work of century upon century. Catholicity did not bring the world back to normalcy in one generation or two. There were terrible centuries when barbarism stalked, invading throne and sanctuary. That the Church

could keep afloat and maintain her teachings pure in those dark ages is proof of the Divine life within her. Then came the glorious middle ages. Government had not reached the stage that it has today, and the blessing of constitutional republics and education for all was not yet born. Modern people do not often stop to think how much they owe to these things. But the vast universities of the middle ages, the possibility of having the lowest born baby rise to the highest position of the world through the clergy, brought tremendous progress. The thirteenth century, a Catholic century, made the greatest advances in learning that have marked any time.

Then came humanism. The learning of the ancients was revived. It was a glorious movement, whose effects are felt to this very day in every school, but it was finally perverted. The seeds of revolt were being planted. Men, too sensual to want the highly spiritual civilization of the Church, longed for the libertine days of decadent Rome.

Protestantism arose in time. It was not a holy rebellion against spiritual "tyranny." It was not a high and mighty step forward. The sins of its leaders tell what it was.

The Reformation an Attack on Civilization

The life of not a single prophet of the Reformation will stand investigation. Luther was anything but a model for temperance lecturers and his *Table Talk* was so obscene that nobody could read it without harm. Zwingli lived in concubinage with Anna Reinhard for years before he entered into his invalid marriage with her. Calvin was one of the worst tyrants who ever disgraced the earth and sent Servetus to death because the latter preached a different brand of heresy. Henry VIII made the murder of his so-called wives a pastime. John Knox went into eternity with murder after murder of priests charged against him, and taught that slaying of Catholics was a duty. Martin Bucer was married three times despite his vow of celibacy, and had a thrice-married woman as one of his wives. Theodore Beza is said to have admitted to St. Francis de Sales that he did not believe in Protestanism, but he stuck to it because it gave him his living. Melanchthon was one of the signers of the infamous document by which Luther permitted the Landgrave Philip of Hesse to take a polygamous wife while he al-

ready had a spouse living—a deed that the Reformers knew was so sinful that they tried to keep it secret. How could a movement led by such men come from God? How could the Almighty pick such instruments to "purify" His Church?

It is a fact of history that when the mother of Melanchthon was dying, she said: "You know I was a Catholic, and that you induced me to abandon the religion of my fathers. Tell me now for God's sake in what religion I ought to die."

Melanchthon replied: "Mother, the new doctrine is the more convenient; the other is the more secure." (See Most. Rev. M. J. Spalding's *History of the Reformation* for data on this.)

Furthermore, history plainly testifies that the Reformation was not a spontaneous movement, but a movement of politicians. Nearly all the misery that has ever come to Christianity has come from political invasion of the sanctuary.

The constant efforts in our day to force laws through State Legislatures and Congress to compel the public to accept the religious principles of the sectarians, such as a Blue Law

Sunday, are in full accord with the history of the Reformation. This movement, as I have said, was forced on the people. In Germany Luther and his aides strove far more to win princes than they did the common people, for the rulers could choke the new religion down the throats of cowards. In England, Henry VIII propagated his new Church by means of the executioner's axe. He put to death two Cardinals, two Archbishops, eighteen Bishops, thirteen Abbots, 500 Priors and monks, 38 doctors of divinity and laws, 64 gentlemen, 124 commoners and 110 ladies of rank, because they remained Catholic. Edward VI's reign was conspicuous for compelling the newly-made religion by law, and Queen Elizabeth used the gallows and sword to spread the doctrine. Her title of Bloody Bess was well earned. The Irish especially have reason to execrate her memory and that of the infamous hypocrite, Oliver Cromwell. In Switzerland, large communities were forced away from the Catholic Church by the civil authorities, and in Scandinavian countries plunder and fraud marked every step. Gustavus I of Sweden died the richest monarch in Europe because of the estates he stole from the Church. It was

due entirely to this that he left Catholicity. In France, the Huguenots did their level best to overthrow the Catholic government in order to do away with the old faith, and wherever they secured power they proscribed Catholicity. In Scotland, priests were murdered like mad dogs, at the instigation of John Knox himself. In the Netherlands, William of Orange forbade the practice of Catholicity shortly after his section of the country had won its independence. The idea everywhere was to make the people accept what they would not take willingly. It was realized that, if this were done, it would require only a generation or two to make them hate the old religion and then everything would be safe for the new. Today, the gentlemen who are trying to force their narrow views on the population by aid of law are using exactly the same method.

Church Free from Political Control Essential to Civilization

If civilization is to flourish, the Church must stand absolutely independent, acting as a check on the passions of both the ruler and the individual. If either the mob or the pluto-

crat is able to dictate to it, justice must suffer. All men are accountable to God, no matter what their station in life may be, and the Popes of the late middle ages underwent frightful persecution to save the world from exactly the same fate as befell the East, when the ancient patriarchates of the Oriental rites meekly succumbed to the Emperors there and cut themselves off from Rome rather than lose the smiles and gold of the sinful Cæsars—resulting in Czarism, then Bolshevism.

Pope Gregory VII, who reigned in the eleventh century, died in exile rather than permit the German Emperor, Henry IV, to interfere with the prerogatives of the Church. The fight was so bitter that it was hard to get a man to take the Papal chair after him, but his successor, Victor III, continued the brave struggle. Urban III, the next Pope, was exiled from Rome for a long time because he would not submit to Henry, whose son, Henry V, continued his father's policies. Pascal II, the next Pope, was rather weak and conceded to some extent in fact, while never doing so in spirit. The Church was not with him in the concessions, and his successor, Gelasius II, died in exile because he would not give in.

Calixtus II finally forced through a concordat which seemed to have won the fight. But it broke out again under the only English Pope, Hadrian IV, who found the Emperor Frederick Barbarossa determined to make the Papacy merely a tool of the imperial power. So difficult was this Pope's life that he said himself that it was spent "between the hammer and the anvil." Pope Alexander III was forced to live in exile for a time, but won a temporary victory over the Cæsars. It was under his reign that St. Thomas à Becket met martyrdom in England, because he would not permit King Henry II to dictate to the Church. What a contrast there is between this prelate and the infamous Cranmer of later days! The great Pope Innocent III brought King John Lackland of England to time, and was as fearless as John the Baptist in calling one sovereign after the other back to the path of morality. Kings have often had the idea that there was one kind of moral law for the people and another for royalty. The obsequious Church of England and Eastern Orthodox churches have encouraged them in this belief, but Catholicity has stood firm against it in every age and will continue to

do so. "God is no respecter of persons," and neither is His Church. There is one moral law for every human being, be he layman or priest, king or subject, even Pope. The Holy Fathers who followed Innocent had to fight as hard as their predecessor did, and Boniface VIII came within an ace of martyrdom for not bowing to the royal power. Benedict XI's death, following his refusal to have the dead Boniface tried on a charge of heresy to satisfy the ferocious King Philip IV of France, was not without suspicion of poison. Pope John XXII refused to acknowledge the encroachments of the German Emperor Louis and suffered constant persecution as a result. The pen was used as much as the sword in annoying him.

If the Papacy had weakly succumbed when the Emperors of Germany and the Kings of France and England were trying to make themselves rulers of the Church as well as the State, all Europe would have been reduced to the level in which Russia found herself in our own day, when it was possible for a few tyrants to seize power that had lately passed out of the hands of other tyrants, yelling from the housetops that this was true liberty.

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But while the civil powers finally won a temporary victory through the sixteenth century revolt, much Catholicity was saved to the Protestants at the time of the Reformation. It is only within the last generation or two that men have quit studying the Scriptures. The natural law has been kept. Hence civilization has gone ahead. But beware of the future! Unless we bring the world back to Christ, there is absolutely no hope. Our civilization is as doomed as that of ancient Rome.

If Protestantism had not arisen; if the people who really wanted reform before the sixteenth century had been more numerous; if the Papacy had been rid sooner of men who would rather be Emperors than shepherds, and if governments had worked for reform instead of trying to force politicians into high ecclesiastical places, the stage of civilization today would be far ahead of what it is.

Catholicity did reform itself. But Protestantism has not done so as a whole to this very day, despite many excellent clergymen. The preacher who serves the politician, who pronounces forgiveness over anybody under any circumstances if the offender happens to have power and money, the man who wants

to force his opinions on others by means of law, who joins and blesses every proscriptive society, who does not hesitate to lie unmercifully about Rome if it will help his purpose, who excuses infractions of the natural law—he is still with us, and has always been.

The Reformation was, therefore, far more political than religious. A discerning study of history will prove how little religion there was in it. The movement utterly lacked spirituality. When the politician invades the sanctuary, we can be sure that he does not go there to pray.

If any one thinks that the Reformation was spiritual even at the beginning, Protestant scholars will soon set him right, if he looks up those who write about facts, not fancies. The following editorial, written by myself in 1923 for *The Denver Catholic Register,* cites such an authority on this point:

Erasmus, who had the unique distinction of being denounced for his *Colloquies* by both Martin Luther and St. Ignatius Loyola, has ever been a storm center of writers. Although a mighty scholar, he stood on shifting sands. For a time he wanted to defend Luther, but he knew too much to follow the brilliant, though shallow, Reformer, after it was evident that

Luther wanted spiritual anarchy. While Erasmus died a Catholic, and likely saved his soul, he has about as much chance of canonization as Julius Cæsar. The newest book on Erasmus is by Professor Preserved Smith, and is termed: *Erasmus: A Study of His Life, Ideals and Place in History.* (Harper & Bros.).

It interests us chiefly here because it adds to the overwhelming mountain of proof that the Reformation was by no means a spiritual affair. It was of the earth earthly. Professor Smith looks upon it as a progressive movement, but his admissions about its spiritual import, as given in the following paragraph, are illuminating (he is speaking of both the Renaissance and Reformation):

"Both were animated by a desire for a return to antiquity, a nostalgia for the golden age of both pagan Rome and of Christianity. Neither was primarily intellectual or rational; both were literary and emotional reactions. . . . Both were reactions against the asceticism and other-worldliness of the Middle Ages. The Renaissance saw the cultural, the Reformation the ethical, value of wealth, industry, prosperity, and of women; and both, in comparison with Catholicism, stressed the claims of this world rather than those of the next. Finally, both were children of the newly-grown cities and of the bourgeois class, first brought to power in the state by the capitalistic revolution."

The Roman Church Must Win the Victory of Civilization

Having examined the spirit of Protestantism, let us now consider the Roman Church, showing the contrast between the two.

We do not claim that every Catholic priest is a saint. Almost every diocese has a Judas or two. But the Church herself is sound, from top to bottom. Her stand on divorce, birth control, temperance, her insistence that there are certain spiritual and mixed matters over which politicians have no sway whatsoever—these brand her as different from any other organization that exists today. If you want to know just where she stands, you can find out. We do not have the least idea where most of the sects stand on anything. That may be their idea of liberty, but it takes constitutions to give nations liberty and the same is true of churches. A wishy-washy God who is Catholic today and Mormon or Turk tomorrow is too ridiculous to contemplate. If there is a true Church, it has to be a very definite Church or it cannot belong to a God who cannot deny Himself.

With the sects' Modernism, divorce, birth control and rabid fanaticism they are losing all of Christianity they have. Every preacher who advocates breaking the natural law is driving nails into the coffin of civilization. Every man who preaches against the Divinity of Christ is doing the same, for he is taking away the sole reason why Christ is worth following.

If Protestantism had not arisen, and the real reformation that came to Catholicity in the Council of Trent had been able to extend to the sects as well as to Catholicism, the world today would be entirely civilized. Instead, centuries have been wasted on bitter interfraternal strife.

Today, when we look around us, and study the effects of the Reformation, we are stunned. The world has advanced greatly in science and other things since Luther's rebellion, and the Protestant clergy take all the credit. But they forget that the invention of printing—the work of a Catholic—with its tremendous diffusion of knowledge, came just in time for them to claim its results, and that it, not they, has brought the change. What they have

done is more truthfully told in the statistics from this newspaper clipping which I will read:

"The population [of Great Britain] numbers over 36,000,000 and the church attendance is estimated at 7,000,000."

These figures, quoted from *The Catholic Times and Opinion,* Liverpool, show what the effect of the Reformation, after four centuries, has been on that country. "The bald truth," says *The Times and Opinion,* "is that Great Britain is rapidly reverting to paganism and that in the struggle against it we are fighting at a disadvantage, for the vast majority of the people are on the opposite side. They have lost contact with Christian principles. They do not go to church."

Religion is being put out of the schools, business and politics. Archbishop Keating of Liverpool, in a recent sermon, said that the only chance of checking this movement lies in "the adoption generally of the idea that the individual's life must be permeated by religious feeling, and that it must govern him in all his acts."

Protestantism, with its contempt of reli-

gious education and its one-day-a-week program of salvation, can never effect such a change, I think you will agree. Catholicity alone, with its authority and its sacramental system, can work the miracle.

Reconversion of the World Largely Depends on Good Example

Our own country, although it is not nearly so given to religious indifference as England, is rapidly approaching the same state. The Archbishop's suggestion is valuable for us as well as for his own countrymen. He shows how we can bring back the world to Christ. The method is: By good example. All the controversy or propaganda in the world will not convert men half so readily as the sermon of a Christian life. You can be a missionary without ever opening your mouth in argument. God only knows how many souls have been saved by silent example. It was chiefly by this method that Europe was Christianized in the early days of our Church, and it will be in this way that men will be led back to Catholicity.

Argument means nothing to many men.

At the Diet of Augsburg, in 1530, when the German Emperor called the Catholics and Lutherans to meet together to try to patch up their differences, so completely did the Catholic theologians floor the arguments of the "reformers," including Luther personally, that even Melanchthon, one of the chief leaders against the Pope, seemed on the point of yielding. But the diet proved fruitless. The "Reformation" was not a movement born in logic or piety, and calm, cool reasoning has had little effect on it. The most glaring inconsistencies have been passed over unheeded in it from the first. The same Luther who in 1517, after he had started the Protestant movement, addressed Pope Leo X with the words: "Your voice is that of Christ, who dwells in you and speaks by your lips," changed his protestations of submission to vile insults and shouts of "Anti-Christ" when the Holy Father asked him to recant his errors; the same Luther whose doctrines incited the peasants of Germany to revolt against their masters urged the rulers to slay them like mad dogs when he saw that the rebellion was likely to hurt him politically; the same Luther who rebelled against the teaching authority of Catholic

Popes and Councils and favored "private interpretation" was responsible for the banishment of Carlstadt, when the latter preached against infant Baptism, and quarreled furiously with Zwingli when the latter refused to adopt the doctrine of consubstantiation in the Blessed Sacrament (a personal teaching of Luther); the same Luther who wrote sneeringly against the early Fathers of the Church when he found them opposed to him in his revolt against authority and celibacy, saying that they "had all erred in the faith," later declared that the "Fathers, both Latin and Greek," and "not only the holy Church, but Christ Himself and the Apostles and Prophets," were against the errors of Zwingli.

Henry VIII, who founded the Church of England, made the study of theology almost a passion in his youth, and was unusually familiar with the *Summa Theologica* of St. Thomas Aquinas. His book on the sacraments, as an answer to Martin Luther—the work that won the Kings of England the Papal title they so proudly claim to this day, "Defensor Fidei"—received the applause of all the learned theologians in the Catholic Church. Yet, when the "Gospel light shone

from the eyes of Anne Boleyn," Henry forgot all this and established his own sect. Never was there more inconsistency shown by a human being. The other "reformers" too were men of the most inconsistent type. And the movement they started is as inconsistent to this very day. So it will take more than logic to Catholicize the modern world.

Thousands of Protestants have been converted by arguments, for by no means all those who are born in inconsistency are content to remain there. It is partly due to the fact that human nature refuses to remain inconsistent that the churches which were launched in the sixteenth century have dwindled until the leading Protestant nation of Europe, England, is almost a pagan land today. But just as in ancient days the Catholic Church did not win most of her recruits by public controversy, neither will she in our age. Most men do not think deeply on any subject; but history proves that no people have ever yet been found who have been impervious to the influence of good example. When St. Anthony, the first monk, once left his desert solitude in Egypt to visit Alexandria, even pagan priests were seen among the vast crowds that thronged about

him, crying: "Let us see the man of God!" So, if you wish to see the world Catholic, live as best you know how. Then you will be doing the most effective missionary work in your power. Scholars we need; propaganda we need; education we need; but saints we need most.

Your position in the world may be humble, but if you live right you are bound to have far greater influence than you realize. None of us can keep from swaying our neighbors for good or evil. Men are like nations. Even the smallest nations have a powerful influence over others.

How great power a little nation has was shown by Ireland in the saints she furnished to other lands shortly after St. Patrick had planted Christianity in her and made her the "Isle of Saints and Scholars." [1]

Ireland conquered most of Europe, not by

[1] St. Rupert evangelized Bavaria. St. Columba went to Albany. St. Eloquius was an apostle of Belgium. St. Willibrord went to Germany, St. Ailbe to Iceland, St. Seizen to Britain, SS. Florentius, Argobastus and Hidulf to Alsace, SS. Donatus, Andrew and Bridget to Italy, SS. Caidoc and Fricorius to Picardy, SS. Gilrain, Tressan, Hoelan, Abram, German, Veran, Petroan, Promptia, Possenna and Iruda to Rheims, SS. Claude, Clement and John to Paris, SS. Vulgan, Kilian and Obod to Boulogne, SS. Maura, Brigid and Hyspad to the district of Beauvais, SS. Northberga and Sista to Kleg-

force of arms, but by means of the Gospel. She was then, as now, a very small nation. You too, although you may not be "some great one," can leave an undying influence on others.

But is it not true that there are Catholic lands today whose civilization is less than that of Protestant countries? Consider, for in-

gen, Germany; SS. Marian, John Candidus, Clement, Murcherdach and Maynaold to Ratisbon, SS. Kilian, Colonatus and Totnan to Austrasia. We find these Irish patrons of Italian cities: St. Cathaldus of Tarentum, St. Donatus of Fiesole, St. Emilian of Faventum, St. Frigidian of Lucca, St. Cumean of Bobbio. St. John Abbinus founded the University of Pavia. Irish patrons in France include SS. Mansuetus of Tulle, Finlag of Metz, Præcordius of Corbie, Forcensius of Amiens, Fridolin of Poitiers, Elias of Angouleme, Anatolius of Bensancan, Fiacre of Meaux, Fursa of Peronne and Laurence of Eu. Liège got St. Momo and Strasbourg SS. Florentius and Arbogast. Brittany was evangelized by SS. Origen, Toava, Tenan, Gildas, Brioc and others. In Belgium, the Irish patrons include SS. Rumold, Fredegand, Himelin, Dympna and Gerbern in Brabant; SS. Levin, Guthagan, Columbanus in Flanders; SS. Liugluio, Linglianus, Kilian, Vulgan, Fursa and Obod in Artois; SS. Ette, Adalgius, Abel, Wasnulf and Mambolus in Hainant; SS. Farrenun and Eloquius in Namur; SS. Ultan, Foillan and Bertium in Liège; SS. Wiro, Plechelm and Othger in Gueldres; SS. Suitbert and Acca in Friesland. In Germany, there is a list of famous Irish saints, including SS. Witta of Thuringia, Disibode of Treves, Erhard of Bavaria (also of Alsace), Gall of the Suabians, Swiss and Rhætians, John of Mecklenburg, Virgil of Salzburg and Kilian of Franconia. Switzerland got St. Fridolin. (See Parsons' *Studies in Church History,* Vol. I, pp. 327–328.)

stance, Mexico, yes all of Latin America. Look at Spain.

Catholicity Does Not Hinder Progress—It Would Not be Dangerous to Catholicize the World

My answer to the charge about Mexico is to have you study Mexican history. The nation, to begin with, is more Indian than white. When Cortez captured it, the old Aztec civilization was decaying. It had never advanced very far, in regard to political organization or other features, but it was notable. Now, however, it was on the downward trend. Its horrible human sacrifices to idols and other barbarisms had to be combated by the Catholic missionaries. But the latter won the fight. Upward and upward, climbed the Mexican in civilization. But the republic of Mexico learned from older civilizations how to restrict the work of the Church. No nation in the New World has had worse anti-clerical laws. Few Catholic schools have ever been permitted; State education is and was at a low ebb; and hence the people have been raised in ignorance—by Masonic governments. That is the

history of modern Mexico. Not Catholicism, but anti-clericalism, brought on the unhappy state of that republic.

As for the rest of Latin America, it also has had plenty of anti-clericalism with which to contend. But it has also been doing something that we did not bother with in the United States—it has been civilizing its Indians. We killed most of ours. Countries like Bolivia are overwhelmingly Indian, almost entirely so, but they have modern republican governments. Of course there is plenty of illiteracy in Bolivia as compared with our country. But our ancestors have been civilized for centuries. Kindly remember, however, that it took the Church six to eight centuries to civilize your barbarian forebears, and that they were necessarily illiterate, for the most part, too. People have to be well civilized before they will support great public school systems, and it takes centuries to civilize most peoples, unless, like the American negro, we can take them from their native haunts and replant them where they will be a decided minority in the midst of a civilized people. Many Americans and Englishmen also forget that compulsory education among them is less than

sixty years old, and that the World War showed us to have plenty of illiteracy.

A recent attack was made in the Associated Press, quoting an anti-Catholic editor, on the effect Catholicity has had on civilization. The hoary charge that the Church has interfered with progress was made. If this is so, why is it that Catholic Ireland today is admittedly among the nations that are attracting world-wide attention through an intellectual renaissance? Why is it that Catholic Belgium before the war was one of the greatest business and industrial centers of the world and so quickly recuperated after the conflict? Why is it that the best we have in art and music has come out of Italy and is still coming? Why is it that Catholic Bavaria is the salt of Germany? Why was Catholic Austria able to make so quick a recovery from the World War? What newly freed land excels Poland? Why is it that vast numbers of the industrial and intellectual leaders of America are Catholics? Why is it that America is most intellectual and progressive where Nordic Catholics are strongest? Why is it that France, whose culture is wholly Catholic and whose elements of decay are wholly anti-

clerical, is still a great world power, despite the fact that she has an atheistic government? Why is it that in the American states, where Catholics are few, stagnation prevails, as in some sections of the South? Why is it that we have more schools in this country than all the sects combined? Why is it that we have more degree-granting institutions than all these denominations? Why is it that our clergy must undergo not merely college training, but long years of postgraduate work, while it is still possible to get ordination as a Protestant minister in some big sects without even a high school education? Doesn't it look as though we are dealing with people of higher mental calibre? If our religion does not encourage learning, how do you explain the fact that the northern European tribes were all civilized by Catholic clergymen? Pagan Rome, with all her prowess, could not accomplish this. If Protestantism is more intellectual, why hasn't it produced a few men like St. Augustine, St. Thomas of Aquin, Duns Scotus, or, coming down to our own day, Billot, Mercier and others whose learning makes the education of most college professors look dingy? Why could profound scientists, like

Pasteur, retain Catholicity, while Protestant scholars, like Edison, are nearly all driven into atheism or pantheism? Why can our theological and philosophical schools teach their neophytes every great error ever advanced, perfectly calm in their assurance of being able to offset it, while the Protestants do not dare to permit even their best scholars to make too deep a study of Catholicity, for fear that they will turn over? Why is the average Protestant minister so lamentably ignorant of scholastic philosophy, the writings of the Fathers and everything else that dates any further back than superficial Luther and bigoted John Calvin?

Listen to the testimony of a mighty writer:

"Whatever history teaches, whatever it omits, whatever it exaggerates or extenuates, whatever it says and unsays, at least the Christianity of history is not Protestantism. If ever there were a safe truth, it is this."

"It is melancholy to say it, but the chief, perhaps the only English writer who has any claim to be considered an ecclesiastical historian, is the unbeliever Gibbon. To be deep in history is to cease to be a Protestant."

These statements were made by John

Henry Newman in his *Development of Christian Doctrine* soon after he made his submission to the Catholic Church. He was a Protestant Episcopalian, believing himself an "Anglican Catholic," when he started to write the essay. As he went on, delving into history for arguments, the truth of the Roman Church came home to him with such force that he was compelled to enter the fold. Any moral non-Catholic, who prays for light and studies Catholic history and doctrine, is certain to have the same experience today. The more one studies the Catholic Church and compares her doctrines and life story with those of the sects, the more he realizes that here is truly the Church of Jesus Christ, Son of the Living God.

But let us continue our study of civilization and the nations.

As for Spain, in what way is it inferior to Norway, Holland, Sweden and other Protestant countries? Literacy figures alone are not a fair basis of comparison. Nations have their times of glory and repose and always have had. Religion will not change this. But it is a display of ignorance to say that Spain is unenlightened today. She no longer has her

great empire; but Holland no longer has hers, either. And Spain had her golden age in our own historical era. She arose higher than any other nation of our times and did this after the Reformation. Her literature is glorious. Even the bitterly anti-Catholic Lord Macaulay admits in his essay on "Lord Mahon's War of the Succession in Spain," that "in no modern society, not even in England during the reign of Elizabeth, has there been so great a number of men eminent at once in literature and in the pursuits of active life, as Spain produced during the sixteenth century." This same authority ranks Cervantes above Shakespeare and puts Dante, the Italian Catholic, above either of these. But inasmuch as we claim Shakespeare as a Catholic, this dispute makes little difference to us. The King of Spain, at the time Elizabeth was ruling in England, had an income ten times the size of hers. "He held," says Macaulay, "what no other prince in modern times has held, the dominion both of land and of the sea. . . . It is no exaggeration to say that, during several years, his power over Europe was greater than even that of Napoleon." So it seems that Catholicity did not kill off Spain.

If the land of the Cid accomplished so much once, what proof is there that she will not do it again? Remember that she and Portugal civilized three-fourths of the Western Hemisphere.

As for Italy, the student will learn much about its accomplishments in modern times through Macaulay's essay on Machiavelli. This startling admission occurs: "We doubt whether any country of Europe, our own [England] excepted, has at the present time reached so high a point of wealth and civilization as some parts of Italy had attained 400 years ago." If they had not done so in Macaulay's day, they have certainly not done so since.

Is Italy a dead letter today? Far from it. But, like many other nations, she has suffered to some extent from anti-clerical influence, and this is a blight of awful destructive qualities.

History, therefore, is against those who say that Catholicity is opposed to progress. But even if it were, would this prove that ours is not the true religion? We all admit that Judea had the truth of ancient times, yet in the collection of nations she was so insignifi-

cant we would hardly know anything about her, except for her glorious religious career and literature. Rome, Greece, Persia, Babylonia, Egypt and the other Gentile lands far outstripped her. Even hated little Phœnicia was more important. But God loved Judea, and that is what counts.

One thing is sure: The individual is far happier in the Catholic countries, even those that have few smokestacks, than he is in our own country, where there is plenty of wealth but only a bare minimum of justice in its distribution.

If you want to preserve civilization, therefore, my suggestion is that you promote Catholicity. You will have fewer millionaires if you do, for the wealth will be better distributed. You will have less of that aggrandizement that rises from the life blood of the poor. But you will have more real civilization.

Water never rises above its source. If Protestantism is the salt of our civilization today, as it claims, let it point out one land that it has ever civilized, except by transplanting there peoples who had already been civilized. It cannot do it!

But always remember that if Catholicism is to do its work well, it must be free. The politician must remember that he has no right to wear the mitre or wield the crozier. And whenever he forgets his limitations, look out! Let Cæsar stick strictly to what belongs to Cæsar. Let him not hamper, but rather help, the Church. And if he does, the Church can guarantee results as a civilizer.

Progress will be helped by having the Catholic Church made again the one large Christian denomination. So long as we put off Christian unity, so long are we retarding civilization.

ILLITERACY FIGURES AND MODERN CIVILIZATION

The study of illiteracy figures can by no means be taken as an altogether accurate gauge of civilization, but it forms the commonest basis of comparison. We find some nations that have contributed far more to the intellectual wealth of the world than others, yet with higher illiteracy percentages. As proof of this, I might contrast Sweden and Italy. With the profoundest respect for the Swedish people and the high run of intelligence that I have personally found among them, yet it is only the truth to declare that their national contribution to the world has been meager. We have many of them in the United States, but, while they make good professional people, good farmers and everything else in the humdrum of life, neither here nor in their native land have they ever been conspicuous, as a people, for any of the arts. They are not empire builders, great sculptors, great authors or anything else that

would make them stand out unusually. They make excellent citizens, and when I say that they are not unusual, I do not wish to be understood as criticizing their usefulness. What I want to emphasize is this: that the Swedish have not contributed, and are not contributing, to civilization in general, in anything near the proportion of the Italians, Germans, Irish or English. Yet they have only 0.2 per cent. of illiteracy, while Italy has 37. Such facts as I have outlined above must be considered in any just study of the effect of religion on a people. Sweden has been held back intellectually because she has a flat religion, with no proper admixture of full-blown theological thought.

If we study the illiteracy statistics of Europe, we find that there is less learning among the Orthodox Schismatic nations than in any other section. At one time, some of the greatest scholars in the Christian world lived in those lands. But many centuries with the Church made absolutely subservient to the State have brought about horrible decay. And this will be the result in the Protestant nations, unless Erastianism is blotted out. Civilizations do not die over night; but they

do die after many centuries, and if any one does not believe that Erastianism kills, let him study these statistics of illiteracy: Bulgaria, 65.5; Greece, 57.2; Roumania, 60.6; Russia, 69; Serbia, 78.9. No excuse, such as we can offer because of immigration or inferior races in our midst, can be given by those nations. However, with all their illiteracy, there is more color to these lands than to some of the Protestant sections of the world. Russia, for instance, is recognized as having a culture all her own. Her dancers, her musicians and other artists, as well as her writers, have contributed greatly to world culture. Perhaps Bolshevism will destroy all this. Certainly the Soviets are not helping it.

Neither the Catholic nor the Protestant has any particular reason for gloating over some of the world illiteracy statistics. Following are the percentage figures for some Catholic lands: Austria, 13.7; Belgium, 12.7; France, 14.1; Hungary, 33.3; Portugal, 68.9; Spain, 45.8. For Spain and Portugal, we will make no excuse. The figures are disgraceful, and the people should reform the governments if they cannot do better. In Portugal, the government is anti-Catholic. In Spain, it is not,

although the Church is hampered by the State in education of university grade. Hungary will probably show up better, as it has now a more modern government.

In behalf of both Spain and Portugal, however, we make this claim, without the least fear of contradiction: no nation has contributed more to world culture than these two. The vast colonization schemes of the peoples of the Hispanian peninsula have given all the culture there is in the South American continent, a large part of North America, the Philippine Islands and other sections of the world.[1]

In South America, illiteracy figures are high, but the fact that the Indian tribes have not been destroyed, but now form an integral part of the nations, in some instances being the overwhelming portion of the population, makes comparison with other older nations altogether unfair. You cannot civilize any people in three or four centuries, unless you transplant them among other civilized persons who are in the overwhelming majority. South America has done wonderfully with its

[1] The Filipinos have advanced under United States rule but were civilized long before Americans obtained the islands.

handicaps. Its illiteracy percentages, and some from Central America, are: Argentina, 54.4; Bolivia, 82.9; Brazil, 85.2; British Honduras, 68.8; Chile, 49.9; Colombia, 73; Costa Rica, 80.2; Guatemala, 92.7. Some of these countries, for instance Guatemala, have suffered severely from anti-clericalism. Mexico has illiteracy amounting to 70.7 per cent. of the population. This is largely attributable to anti-clericalism, which prohibited religious schools and established few others. Another cause is a 20 per cent. pure Indian population, still uncivilized.

Now lest our Protestant friends should say: "I told you so!" after reading these statistics, let us give a few from lands where Catholicism is comparatively weak. Illiteracy is rankest in those sections of the United States where Protestantism is responsible.

I am not inclined to give the credit to Protestantism where illiteracy is low in the United States, despite the fact that it is so often taken. You will find illiteracy very low in those sections of our country where Nordic Catholicity is strongest. One of the worst problems in America with illiterates is among the negroes, of whom 1,842,161, in a popula-

tion of 8,053,225, cannot write. Nobody can blame the Catholic Church for this! If churches must take the blame for illiteracy, as some enemies of Catholicism think, the Baptists and Methodists had better do something with the negro problem.

In our country, the proportion of illiteracy is low among the native-born. We have a native-born white population of 60,861,863 over 10 years old, and only 1,242,572 of these are illiterates. The true reason for this low percentage is our economic prosperity.

Protestantism cannot claim the credit. If it could, how do you explain conditions in Utah, where there is only 1.3 per cent. of illiteracy? If anybody thinks that Utah is in any sense Protestant territory, a visit there will astound him. You can go through town after town, prosperous and cultured, and not find a single Protestant Church. The Catholic Church is the strongest denomination in Utah next to the overwhelming Church of Jesus Christ of the Latter-Day Saints (Mormons), and there are only 12,000 Catholics in Utah. The Mormons have over 300,000 members, in a population of 449,396. And by no stretch

of the imagination can a Mormon be considered a Protestant. His theology is utterly different and he lacks that intense hatred of Catholicism which is such a distinguishing mark of the professional Protestant.

Studying Utah, with its miles of paved roads, its excellent educational institutions, its magnificent farms, its picturesque cities and its other evidences of high civilization, coupled with the fact that the Mormon religion is utterly carnal in its whole concept, it seems almost like a refutation of the argument that religion has anything at all to do with civilization. Here is a state which is not behind the rest of the United States in any respect. But its religion is far less spiritual than that of the Unitarians. And Utah never was a Protestant state. The Mormon religion has now existed for several generations, and Utah grew up with it. Joseph Smith, the Mormon "prophet," was an illiterate, and Brigham Young, the great organizer of the sect and founder of Utah, was notorious for his lack of education, although he had a little. But he was a great man, much as we dislike his strange religious notions. And Utah today

is a great state. I never realized how great it was until I toured it by automobile and saw it for myself.

It is, to my mind, the outstanding argument that America owes her education and culture to something else than Protestantism.

Illiteracy statistics in America give a clean bill of health to the Catholic Church. According to census figures in 1920, the following percentages of illiterates were recorded, in the states that showed up worst: Alabama, 16.1; Arizona, 15.3; Georgia, 15.3; Louisiana, 21.2; Mississippi, 17.2; New Mexico, 15.6; North Carolina, 13.1; South Carolina, 18.1; Tennessee, 10.3; Virginia, 11.2.

In every one of these states, the Catholic population is small, with the exception of Louisiana, Arizona and New Mexico. But a little consideration of the statistics from those states leaves us with far less to explain than the overwhelmingly Protestant populations of the other states mentioned. In Louisiana, out of a total population of 1,366,066 over ten years old, there are 299,092 illiterates. But of these, 206,730 are negroes. Now everybody knows that very few negroes are Catholics. Hence the Louisiana illiteracy problem

is Protestant, not Catholic. There are less than 93,000 illiterates in Louisiana outside the negroes. We recently saw an anti-Catholic paper holding up Louisiana as a horrible example of the effect of Catholicism on civilization. What fatuity, in the light of these government statistics!

As for Arizona and New Mexico, conditions are different there than in any other part of America. A vast proportion of the population has a strong admixture of Indian blood. Every scholar knows that it takes centuries to bring all of a people to a high state of civilization. It takes time to bring up the Indian, just as it took the Church centuries to bring up our ancestors. But the fact is that, despite this handicap, which is also the handicap of most of South America, the illiteracy figures for these states are below those of other American states. One thing notable about New Mexico and Arizona is that the mixed races have always had a voice in the government. Nothing said here should be interpreted as meaning that all New Mexicans and Arizonans with some Indian blood are only partially civilized. We are speaking of a small portion of these people. Most are educated.

If you turn, however, to Alabama, Georgia, Mississippi, North Carolina, Tennessee, Virginia and other places which are anything but Catholic, and which have an over-abundance of illiteracy, and it is charged that negroes are responsible, just ask yourselves how this claim can be made in justice, when the whites have always had complete control of the state governments. But the white illiterates almost everywhere outnumber the negro.

You will find conditions very different in some states than in Louisiana. There, as we have shown, illiteracy is almost entirely confined to the negroes. In Alabama, however, to 210,690 colored illiterates, there are 278,082 illiterate whites. In Georgia, to 261,115 illiterate negroes, there are 328,838 illiterate whites. In Mississippi, to 205,813 illiterate negroes, there are 229,734 illiterate whites. In North Carolina, to 133,674 illiterate negroes, there are 241,603 illiterate whites. In Tennessee, with 79,532 illiterate negroes, there are 182,629 illiterate whites. In Virginia, with 122,322 illiterate negroes, there are 195,159 illiterate whites. Hence, in every one of these cases, the number of white illiterates

by far surpasses the number of illiterate blacks.

With these figures available through the census reports, the anti-Catholic press should be very slow about making charges of illiteracy as coming from Catholicism. The whole record of America is decidedly the other way. In most of the states that stand best we are strong.

The simple fact is, however, that illiteracy is always more rampant towards the south than in the north, due to the greater invigoration of colder climates, and is less in manufacturing than in purely agricultural districts, due to the fact that men and women realize the greater need of education where competition is fiercer.

If we turn to Africa, in sections under English rule and where British Protestant dominion has been in existence long enough to have made a decided change if Protestantism, as such, were a successful civilizer, we find these percentages of illiteracy: Natal, 86.7 per cent.; Orange Free State, 58 per cent.; Transvaal, 69.4 per cent.; Union of South Africa, 69.7 per cent. It is true that illiteracy is com-

paratively low among the Europeans in these states; but it is low among the educated anywhere! The fact is that the British people, with their Protestantism, have done worse in civilizing here than the Spanish, with their Catholicism, in the Philippine Islands, where the percentage of illiteracy is 55.5 per cent. In comparison with the Filipinos, consider British-ruled India, with only 22,600,000 literates among 318,942,480 people!

Now what are my conclusions from all these statistics? I have seemingly given a black eye to the Protestants and Catholics both, and upheld the Mormons. But I wish to recall what I said in a previous lecture: that there is no nation that can be called civilized today and that has been civilized since the time of Christ by anything but Catholic missionaries, unless it happens only to be the new home of a transplanted people. Often civilized people who have dwelt in one part of the world have gone to live in another and carried their civilization with them. The Mormons got their civilization in this way. They got it from Protestants, but the Protestants in turn got it from Catholics, and the Catholics got it from Catholic missionaries.

We will have to admit a great deal of illiteracy in some Catholic sections, but more art and general culture have come out of those sections than you can discern from certain Protestant lands where the illiteracy figures are lower. And let no Protestant forget that every country where Protestantism is strong and where civilization is high was in that exact position at the time of the Reformation, as well as now. That the Protestants kept this culture shows that we gave them a good start!

If Protestantism retains as much Christianity as it still has, I do not fear for the disintegration of our civilization for many centuries to come. All that is good in Protestantism, however, and all that contributes to civilization, comes from Catholicity. And to a great extent this can be said, also, of Mormonism. The Mormons were once a polygamous sect, but they are a clean people and they believe in worshiping God and cultivating virtue. Wherever people are virtuous, civilization will thrive. But Catholicity can bring out the best virtue, and therefore it is the best civilizer.

You will always be able to find sections of the world where there are many Catholics and where illiteracy is heavy. That is the fate of

a universal religion. It is especially the fate of a religion that can succeed in civilizing the savage and barbarous—and which is unique in this success—because it takes centuries to civilize any people. Universal education is a late step everywhere in civilization.

What are we to do when Catholic nations have been long civilized and there is still too much illiteracy? I for one will not apologize for them. There is something wrong with the people themselves. They need to jerk themselves together.

Whatever we may say, however, this is certain: that a Church as successful as the Catholic fold has been in civilizing nation after nation can hardly be held responsible, as a Church, when some peoples do not take full advantage of the culture she offers them. And a study of history convinces me that Protestantism, as such, is saying more than its scholars can prove when they claim that it is particularly responsible for overcoming illiteracy. The honest fact is that in nations like England, where illiteracy is very low, attendance at Protestant churches is very meager indeed, and in others, morals are pagan, as in Sweden, where every third child is illegitimate.

And all the real culture in England is saturated with Catholicism. The Episcopalian Church is far from ours, in many respects, but it is closer to Catholicism in others than any other Protestant denomination. So we can claim some of the credit, at least, for English culture. But English culture is not strong enough to educate India and other barbarous colonies.

Once civilization has been planted, many other things besides religion must be considered in explaining its progress or decline. Either Catholics or Protestants would show themselves ignorant in claiming that their religion, and it alone, had all to do with modern world culture. But we remain adamant in our statement that nothing in Catholicism can be found to interfere with civilization, and that there is and always has been greater social justice under Catholic than under Protestant régimes. And judging by the record of centuries in schismatic and Mohammedan lands, which were once Catholic and highly intellectual, but fell from the faith and lost their spirit of progress, and comparing them with civilizations that were contemporaneous with them and are still thriving today, we confidently declare that, in

the lengthy course of ages, civilization would do better to dwell under that one religion that can lift from savagery—Catholicity.

The reason for this is because false religions, existing century after century, necessarily deteriorate. And remember that ideals make civilization. The work of destruction sometimes takes many centuries. But it is inevitable. Catholic lands may have occasional eras of repose, when progress is not as swift as it is in some other lands, be they Catholic or Protestant; but so long as they hold to Catholicity they can still tap her waters of life. And she has proved, time after time, that these waters are strong enough to heal even cannibalism.[1]

[1] Statistics in this chapter are taken from *The World Almanac and Book of Facts,* 1925, New York, N. Y. The figures are the best available, but are not altogether fair, as there is a wide divergence in the years in which they were calculated and in the methods of calculation.

THE POPES: FRIENDS OF LIBERTY, FOES OF TYRANNY

Was the temporal power of the Popes in the middle ages a menace or a benefit to civilization? Some modern scholars never lose a chance to sneer at it, but we will try to prove that it was a decided benefit. Everywhere we look throughout the course of the middle ages, we find the Holy Father acting as a mediator between king and king, or ruler and people. He was the constant guardian of the people. He wore a triple crown, to symbolize the Church militant, the Church triumphant and the Church suffering; and his own life often symbolized these phases far better than his crown. The career of Hildebrand gives an example. Gregory VII, after excommunicating the Emperor Henry IV, forced him to beg forgiveness in order to gain back his throne; but the Pope died in exile because of his fight for the right. To mention some deeds of just one other Pontiff may give you an idea of how the Popes protected the people

from royal immorality and quarrels: Innocent III, the greatest of all the Popes according to some authorities, settled a controversy over the throne of Germany; compelled King Philip Augustus of France to take back his discarded wife; made Alphonso IX of Leon (in Spain) give up an unlawful marriage with his niece; brought the infamous King John Lackland of England to time, and made his voice heard in disputes over the thrones of Poland, Hungary and other nations.

Many a war was averted through the action of various Popes of this time. Many a nation was saved from tyranny. If some mighty ruler determined to crush his people, or to protect abuses which would have ruined civilization had they continued, the Popes, in their most powerful days, were able to wield the weapon of releasing the subjects from their obedience to the sovereign. It was only at times that this worked to perfection, but when it did it proved the greatest weapon in human history for righting wrongs.

Protestants say that the Pope exceeded his power and proved himself a tyrant by this. He did nothing of the kind. The Pope in those days was not merely spiritual sovereign

of the world, but its supreme temporal authority. This temporal power had not been usurped, but had gradually grown up and was more justly founded than any other dynasty in history.

Orestes Brownson, the great American convert and editor, a staunch defender of the Papal temporal power, declared that what really happened when a Pope released a nation from allegiance was this: The Pope never acted until the ruler, by excessive tyranny, had given up all natural right to rule; then it could no longer be asserted that the ruler's power was from God, and the Pope, as supreme spiritual chief of the world, made a formal declaration of this fact. Never, in all the history of the Papacy, as Brownson shows, can it be revealed that a Pope acted arbitrarily in releasing a nation from its allegiance. The rulers who fought the Popes were not men seeking righteousness, but tyrants doing their level best to inflict misrule.

The Popes suffered the most terrible persecution because of their long fight for the right. Even many of the hierarchy opposed them at times, for weak bishops and priests who had secured their positions through royal favor

often sided with the princes of the world rather than with the vicegerent of the King of Heaven. Catholics have a right to feel proud of the great advances made in civilization in the middle ages, culminating in the thirteenth, which was the greatest of all centuries; but they disclaim the barbarism of that epoch, for the kings and other rulers never meekly submitted to the Church, but were filled with earthly ambitions and directly disobeyed the Church every time they thought it would profit them. The evils of the middle ages, a discerning study of history will prove, belonged mainly to the temporal authorities, while the advances were all due to the influence of the Catholic religion.

The history of the Popes is replete with proofs of the fact that God is with them, not only in their infallible enunciations on matters of faith and morals, but in their fight for the independence of religion and the recognition of its proper place as a power independent, in its own sphere, of the State. Catholics make no pretense that every man who ever sat on the Papal chair has been a subject fit for canonization, but they defy the world to point to another line of either civil or ecclesiastical

authorities, no matter what their religious tenets may have been, who had so few bad men, or such a gigantic proportion of eminently saintly men, as the Bishops of Rome.

The Popes have consistently taught the purest Christianity, and in their political relations as temporal sovereigns have been most just.

Orestes Brownson, in his essay on "The Temporal Power of the Pope," declared: "Now we claim to have read history, both as a Catholic and a Protestant, with at least ordinary diligence, and we venture to assert that in no instance in the contests between the two powers [Papal and Imperial] have the secular authorities been in the right and the Sovereign Pontiff in the wrong. Whatever may or may not be said of their title, the Sovereign Pontiffs have invariably used their power on the side of justice, and never have they deposed a prince who did not for his tyranny, his oppression, his frightful iniquities, deserve to be deposed. They whom they struck were moral monsters, and the cause for which they struck was that of religion, virtue, and innocence. Those Emperors of Germany and those Kings of France and England against whom the Popes had to exert all their

apostolic authority, were not meek, peaceful, wise and just sovereigns, seeking only the common good of their subjects; they were licentious tyrants, cruel oppressors, for whom no right was sacred, no virtue a protection. They were not patriotic monarchs, seeking to defend their crowns against the arrogance of pontiffs and the insolence of churchmen, as their unscrupulous defenders and traducers of Popes would persuade us; but insolent and ambitious seculars, seeking to usurp the rights of the spiritual order, and to make themselves Popes as well as princes, to absorb the spiritual order in the temporal, so as to be able to outrage and oppress the souls as well as the bodies of their subjects. All who have read history with any degree of honesty and discernment now know it, and none but the ignorant or the uncandid pretend to the contrary."

It is an historical fact which cannot be confuted that Heaven itself, through miracles, on more than one occasion bore striking testimony that it was with the Popes in their battle for the independence of their spiritual authority. We have a striking instance in the case of King Henry II of England and St. Thomas à

Becket. The saint was murdered at the suggestion of the King December 29, 1170, because he had fought the encroachments of the latter in ecclesiastical affairs. Alzog's History says: "In 1173, the murdered Archbishop was canonized as one who, as a martyr in the cause of God, had been honored by the people as a saint before his remains had been consigned to their last resting place. Crowds flocked to his tomb. The wonderful cures wrought by his intercession spread the fame of his sanctity through the whole country, and men of every rank and condition bore testimony of their truth. The Archbishop, instead of requiring the authority of the Pope to bear testimony of his sanctity, was himself a most potent witness, by his many miracles, to the justice of the Pope's cause. A most uncompromising advocate and defender of ecclesiastical immunities, Thomas à Becket was also a most zealous adherent of the Pope; and now that his miracles bore testimony to the truth of his principles, they were equally effective as an argument in favor of the Holy See." (Page 567, Vol. ii.)

Green, the noted Protestant historian of England, also bears witness to the fact that

miracles were worked at St. Thomas' tomb (*Short History of the English People*).

Another startling proof of the fact that Heaven fights for the Popes when it is necessary was given in the case of Napoleon Bonaparte. Cardinal Newman, in his *Grammar of Assent,* tells of this incident: "If a Pope excommunicates a great conqueror," he says, "and he, on hearing of the threat, says to one of his friends: 'Does he think the world has gone back a thousand years? Does he suppose the arms will fall from the hands of my soldiers?' and within two years, on the retreat over the snows of Russia, as two contemporary historians relate, 'famine and cold tore their arms from the grasp of the soldiers,' 'they fell from the hands of the bravest and most robust,' and 'destitute of the power of raising them from the ground, the soldiers left them in the snow,' is not this, too, though no miracle, a coincidence so special, as rightly to be called a Divine judgment? So thinks Alison, who avows with religious honesty, that 'there is something in these marvelous coincidences beyond the operation of chance, and which even a Protestant historian feels himself bound to

mark for the observation of future years.'" (Page 428.)

It is good for Catholics to ponder over these things, and then not be afraid to take a decided stand when legislators, kings or any other civil authorities step in where they have no right and try to interfere with the work of the Church. The founders of America acted in accord with the teachings of Jesus Christ when they frankly admitted that the State has no jurisdiction in ecclesiastical affairs.

The principle of the American *Declaration of Independence* that man has certain "inalienable rights" which cannot be abrogated by any government, and the religious liberty amendment to the *Constitution of the United States,* denying the right of Congress to pass laws regulatory of worship, concede this great point.

Every time the question comes before the public, however, Catholics are accused by a certain element of the population with being "unpatriotic" if they place limits on the civil power. Well, the charge does not bother us, when we remember that Jesus Christ had the same charge made against Him, in justifica-

tion of the Crucifixion. We enjoy being like Him. Let us examine this incident in His life. It will prove to us that the traducers of the Popes had forerunners in history—His enemies.

How perverse sinful human nature can become was shown after Jesus had raised Lazarus from the dead. Some of the very people who saw this miracle, which, it seems, should have convinced even the most hardened sinner that He is the Son of God, went to the Pharisees and told them about it, seemingly with the deliberate purpose of causing trouble for Christ.

The chief priests of the Jews and Pharisees gathered a council, to determine what to do. They admitted that Christ was working many miracles, yet they said: "If we let Him alone so, all will believe in Him; and the Romans will come and take away our place and nation." (John xi.)

This ridiculous pretense that Christ's work meant the downfall of the Jewish nation is a plea that the devil has been using against Christianity ever since. The Roman empire, after the death of Jesus, persecuted His followers under the excuse that it was necessary

for the preservation of the State, and the commonest cry we hear against the Catholic Church today is that she is the foe of our liberties. Satan has used this same cry, in various forms, all through the ages as a powerful weapon of persecution. The simple fact is that the highest loyalty the State has ever known has been that type promoted by Catholicity.

When Christ was arrested, and tried on the charge of making Himself equal to God, many a smug Jew undoubtedly quieted his conscience with the feeling that he was doing a patriotic duty by helping rid the nation of this traitor. The Emperors of the middle ages who wanted to weaken the Papacy in order to have no interference with their tyranny; the princes who discarded Catholicism at the time of the Reformation because the Reformers were more tractable to the civil authorities; and the modern bigot who finds it profitable to slander Catholicism—all have used the same cry: "Unpatriotic!"

But we stand, rather, with Christ, who told us to render to Cæsar the things that are Cæsar's, and to God the things that are God's, thereby showing that Cæsar does not own

everything; and with the Apostles who, when they were haled before the politico-religious Sanhedrim, and ordered to preach Christ no more, boldly answered that it is better to obey God rather than man. This has ever been the stand of the Popes.

In all history, no retort stands out as more clever than that answer of Jesus Christ the week of His death to His enemies when they asked Him whether it was lawful or not to give tribute to Cæsar. The Jews hated the Romans, so if the Master had declared that it was all right for the Emperor to tax them He would have displeased the people, whereas if He had said that tribute should not be paid He would have become involved with the imperial authorities.

The Pharisees consulted among themselves, to determine how they could ensnare Christ. They were bitter enemies of the Herodians, who were courtiers or partisans of Herod the Great and this ruler's son Herod Antipas, tetrarch of Galilee, who had come to Jerusalem for the celebration of the Pasch. But whether they hated them or not, the Pharisees decided to make use of the Herodians to entrap Christ.

Sending some of their own number with the

Herodians to Jesus, they asked what He thought about the lawfulness of giving tribute to Cæsar. The Master, knowing their wicked designs, said: "Why do you tempt Me, ye hypocrites? Shew Me the coin of the tribute."

They offered Him a penny, a Roman denarius, worth about seventeen cents in our money. This was the usual pay of a day laborer.

Jesus asked them whose image and inscription were on the coin. "Cæsar's," they replied.

"Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's," was His advice.

He had evaded their question, yet had spoken so wisely that the spies were baffled. They went away marveling. (Matt. xxii.)

Christ's words are taken by Catholic teachers as proof that there never has been any necessary conflict between the Church and the civil authorities. The Catholic Church is constantly accused by her enemies of wishing to usurp the functions of the State, but in every age she has recognized that in matters of purely temporal interest the civil government

must regulate, yet it must be content to leave spiritual affairs and affairs of mixed spiritual and temporal interest to her, if civilization is to be properly balanced. Cæsar, as represented in the State, is entitled to all the money, honor and everything else that is due him, but he must remember that he is not God and that no civil government on the face of this earth has been given the right from heaven to dictate to the Church how she must conduct the spiritual business that is hers by vested right. Nine-tenths of all the grief in the Christian world since the time of Christ is directly traceable to the interference of incompetent politicians in ecclesiastical affairs, and America is becoming worse and worse in this respect.

Let this be our chief thought to take home tonight: Without a free Church, tyranny is inevitable.

If we keep in mind the Scriptural instances I have cited, and remember that the State has no right whatsoever to dictate to the Church in matters that belong to God and not to Cæsar, we shall read the history of the Popes with new light. If one believes that liberty can be obtained only by giving the State autocratic power in every field, he will scoff at the

Popes and the use of their temporal power in the middle ages. But if one thinks that liberty of the people demands a check on the people's rulers, he will praise the actions of the Papacy. Thank God that there was some check on the attempted absolutism of the Emperors and nobles. The temporal power of the Popes was the common people's only friend in the middle ages.

THE INQUISITION—WOULD CATHOLICS TODAY IMPRISON HERETICS?

When some modern non-Catholic writers want to utter the most terrible malediction against the Church, they say: "Remember the Inquisition." Let us remember it a little, and see how much there was about it of which we need be ashamed.

The Eleventh Ecumenical Council, in 1179, took steps to deny all intercourse with the faithful on the part of those who, "not content to act silently and in private," held heretical ideas and preached their errors publicly, perverting the people. The Council of Verona, in 1184, directed the Bishops "to inform themselves, either personally or through their representatives, concerning persons on whom either popular rumor or private denunciation had fixed the suspicion of heresy; and in dealing with them to make a distinction between the suspected, the convicted, the repentant and the relapsed, apportioning a proper punish-

ment to each; and finally, after prescribing spiritual punishment, to hand them over to the civil authority."

This was the start of the Inquisition. If anybody thinks that the Church is barbarous in dealing out spiritual punishments, we will not argue with him. We admit that she has this power, for Christ plainly gave her the authority to bind and loose and told her that what she thus did on earth would be respected in heaven. Conditions today are such that Catholics usually do not oppose the preaching of religions opposing their own. But conditions were different when nearly everybody was a Catholic and the heretics who were running loose were comparable to modern Bolshevists, being opposed to the civil government as much as they were to the established religion. There is no common ground of comparison between conditions then and now. Many of the heretics were grossly immoral.

The Twelfth Ecumenical Council, in 1215, gave very distinct orders about how the work of the Inquisition was to be carried on, arranging for justice. The following rule is enlightening: "The accused shall be informed as to the charges preferred against him, that an op-

portunity may be given him of defending himself. His accusers shall be made known to him, and he himself shall have a hearing before his judges," etc.

At first, the Inquisition was nowhere a permanent tribunal such as it later became in Spain. Undoubtedly there were excesses in these tribunals of which we might not be guilty today (that is, if we were really as highly civilized as we pretend to be, a fact that our lynchings, Ku Klux Klanism and other barbarisms belie). "To be just to the middle ages," says Alzog's *Church History,* "they should be judged by the principles and ideas of those times and not of our own. Protestants boasting of superior mental freedom have affected to ignore the weight of reason based on contemporaneous circumstances, and while arraigning Catholics have passed in silence over the policy of Luther, Melanchthon, Calvin and Beza." In fact, many do not know that the founders of Protestantism were among the bloodiest persecutors the world has ever seen.

In regard to the "Spanish Inquisition," Catholics refuse to be held responsible for it. It was not the Inquisition established by the councils, but was a political body. It can-

not, however, be argued that it was altogether unjustified, for the Jews and Moslems had determined to set up a government within the government of Spain, and ordinary means could not cope with them. The idea of "Invisible Empires" is, therefore, not new. Ferdinand and Isabella, having united the kingdoms of Castile and Aragon by their marriage in 1479, decided to spare no efforts to make the new realm solid. The Church Inquisition was too tame for their purpose, so they established one of their own. It was not an ecclesiastical body in any sense, but was purely political. While churchmen were named to some of its offices, they were selected by the government, not by the Church, and they softened the decrees of the body. The Popes sometimes exerted their full power and influence against the Spanish Inquisition, but there never was a time when the Church could completely enforce her will, and she could not abolish the Spanish Inquisition altogether anymore than she can stop bull fights today. Some authorities say that the Spanish Inquisition in 300 years condemned 341,000 people to death. But these figures, according to others, are grossly exaggerated. Anyhow, if you

counted up all the prisoners condemned to death by our own courts in three centuries it would make no mean figure. Be sensible in judging statistics. Catholics deplore the Spanish Inquisition. But they refuse to be held responsible for it any more than the Anglican Church would willingly take the responsibility for the murders by British soldiers in Ireland in our own day. To give the devil his due, however, it is an historical fact that the Spanish Inquisition was an exceedingly popular court in settling many disputes which the people preferred to bring there rather than to other courts. (See Rev. B. J. Spaulding's *Church History.*)

The study of the Inquisition naturally brings up the question as to whether the Catholic Church, if she could today, would practice coercive measures on heretics. There is no evading the plain historical fact that, during the middle ages, when the civilized world was Catholic, the states had laws for the capital punishment or imprisonment of persons who taught in open defiance of the teachings of the Church.

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reproduced here by permission of the Catholic Publishing Society, Inc., but which must not be reproduced elsewhere unless it is given in full (the idea being to keep enemies of the Church from taking out sentences which, apart from the context, might give a false impression), gave a splendid answer to this question. It was in the report of a lecture on "Church and State," by the Rev. Francis W. Walsh, a brilliant priest of the New York Archdiocese, working in the Diocese of Denver. The article follows:

"Would Catholics make their religion the State religion and prohibit all other religions if they could?" Father Walsh asked. Like many questions, he showed, that cannot be answered without qualifications. The Irishman's answer is perhaps the best: "Well, they would, and they wouldn't."

It is beyond question, he said, that a State religion in nearly all countries today is not at all desirable, from the standpoint of practical expediency. State abstention from all religions, and yet the encouragement of all, namely the conditions obtaining in the United States, can give the only practical solution of the religious problem in most nations of the world. American Catholics not only can but are bound in conscience to adhere to the principle of non-

interference of the State in religion as long as the deplorable disunion in the ranks of Christians continues to be a fact. Public order, the common good, demands that State regulation of any sect should be withheld.

But is the complete separation of Church and State the Christian ideal? It certainly is not. It is the best arrangement under the present unfortunate condition of Christianity, but most emphatically it is not the ideal. A few moments' reflection will convince any honest mind of the truth. Human beings are bound to recognize and worship God not only as individuals but as societies. The family as a whole and not only as individuals must recognize and worship God. The State as a whole, not only the individuals of the State, must recognize and worship God. To the credit of America be it said that our country has not failed to recognize the Providence of God in her affairs. The *Declaration of Independence* clearly states our dependence upon God. Thanksgiving Day, the holding of prayer in our legislative sessions, the type of oaths taken in our courts, etc., recognize this fact.

"Now God became man, according to the belief of Christians, and, therefore, the recognition and worship of the God-man, Jesus Christ, is the duty of all mankind. Hence the Christian State cannot logically be indifferent to Christ, but should officially recognize and worship Him and prohibit the propa-

gation of any teaching that is anti-Christian. Jews and other non-Christians should certainly be protected and allowed their worship, but the Christian State should close the mails and the press and the public rostrum to all anti-Christian propaganda."

"At present," said Father Walsh, "the United States mails are closed to indecent literature. But is not blasphemy as great a sin as impurity? No public address attacking our form of government will be allowed. But is the American government more sacred than the Divinity of Christ?"

By the same logic that should make the Christian State defend Christianity, Catholics claim that if Christ established the Catholic religion as the infallible organ of His truth, if the Catholic religion is the only true religion of Christ, then the Catholic State should recognize the Catholic religion, and while protecting the private exercise of non-Catholic denominations, should forbid all non-Catholic propaganda within the State limits. One may deny that the Catholic religion is the only true religion, but one certainly cannot find fault with the logic of the Catholic position.

Protestantism could not in logic take this stand, for the simple reason that Protestantism does not claim to be the infallible organ of the truth of Christ, but throws wide open the doors of any and every conception of the teaching and even of the Divinity of Christ.

The ideal State, then, according to the Catholic, is a State in which all citizens are Catholics, in which the Catholic religion is the State religion, and in which all other religions are denied public propaganda, though allowed private worship, just as the Catholic Papal States allowed the worship of the Jews. What other ideal in common sense could a Catholic have than this, believing as he does that the Catholic religion is the truth of God?

This does not mean that the system of the middle ages, in which Bishops were both temporal and ecclesiastical rulers, should be re-established. However necessary that system was in the past, it is not necessary now. This does not mean either that the State should necessarily finance the Church. The abuses to which this led in the past might have been obviated if the Church were under no financial obligations, but dependent entirely upon the free will offerings of the people.

And speaking of abuses, any one who reads history will see plainly that it was the State that overstepped its bounds and tyrannized over the Church, far more frequently than Churchmen sought to subject the State to ecclesiastical authority in other things than faith and morals.

Father Walsh challenged non-Catholics to prove that the program he outlined was not in the interests of the common good. The "intolerance" involved in the program, he showed, is commendable,

like that of Christ against impurity and hypocrisy and that of governments against disobedience to their laws.

"Go to work about two hours late tomorrow and greet the boss with 'Good morning. I hope you are feeling tolerant this morning,'" advised the priest. "We are all intolerant of evil. Intolerance is a virtue if directed properly."

The ideal and the practical, however, are unfortunately in the case of the Church and the State not identical. The disruption of Christianity by the unruly will of man is a fact. We must deal with it as a fact. And as long as it remains a fact, then in a country like the United States, whose citizens are members of a thousand religious sects, the best form of government for the peace and order of society is the government that we have. To that government the Catholic gives his unconditional allegiance in all things over which the government may lawfully have control, namely in all things not forbidden by the law of God.

HUSS, WICKLIFFE, KNIGHTS TEMPLARS

THE Catholic Church, because her other-worldliness is so opposed to the spirit of this world, has ever had to fight slander. Christ told His Apostles that if they were of the world, the world would love them; but He had taken them out of the world, and the world would hate them. It had hated Him; and the servant is not above the Master. Let us, this evening, consider a few of the more notorious slanders from history that anti-Catholics hurl against the Church. My idea in presenting these cases is to impress upon your mind that there is always something to be said from the Catholic side in the great controversies of history. Do not rest content with the enemy's side.

Let us tonight study:

I. John Huss, the "reformer."

II. John Wickliffe, English translator of the Bible.

III. The suppression of the Knights Tem-

plars, whose story of "persecution" is kept alive in Masonic degree work.

John Huss

The burning of John Huss, the Bohemian middle age Bolshevist and heretic, is one of the favorite charges against the Catholic Church, and Catholics would do well to know some of the facts of his case. Born in 1369, Huss fell a victim to the teachings of Wickliffe, the English heretic, whose system was just nominally Christian, as his idea of God was pantheistic. Huss was a man lacking in speculative powers and hence was not able to grasp the real doctrines of Wickliffe, but he scored the Church for condemning them and encouraged rebellion against the hierarchy. The Archbishop of Prague tried kindness at first in dealing with Huss, who was using his pulpit to spread his errors; but as remonstrances did no good, he was forced to take stronger steps. Pope Alexander V issued a bull commissioning the prelate to take action against the spread of heresy, and restraints were put on Huss in regard to the places where he could speak. This, and an order to

burn Wickliffe's writings, aroused the heretic, who had appealed his case to Rome and had been cited to go there for trial, but who evaded the summons, after hedging.

Huss, and his friend Jerome of Prague, were soon out openly attacking the Papacy, which had published a crusade against a recalcitrant sovereign. Huss consigned the crusade bull of indulgences to the flames and was expelled from the city of Prague for his crime. But he continued his writing while in exile, using abusive language such as only a man of contemptible character would employ.

The stir he was causing now had the country in an uproar and was spreading to other nations. The King joined the Archbishop of Prague in trying to put an end to the trouble, and the sovereign urged Huss to go to the Council of Constance, then in session, to defend himself. Although the heresiarch had often appealed to an ecumenical council, he was not any too willing to go, but accepted the invitation. On his return to Prague, before going to the council, he made a public statement through the diocesan authorities, denying every heresy imputed to him and saying that if he should be convicted of any error by

the members of the council or of having taught contrary to faith he would be ready to undergo the punishment of a heretic. This shows that he himself recognized the justice of the laws then in vogue against heretics.

With full protection of the civil authorities, Huss proceeded to Constance. He was imprisoned for the time here, but his detention was not a dishonorable one, and he was able to do much writing and carry on a voluminous correspondence. The ban of excommunication against him was lifted by the Pope, but Huss was still forbidden to say Mass and preach. He utterly disregarded this inhibition.

His trial before the council was made a public one, and Huss' actions were such that the Emperor Sigismund, who was present, warned him that, having fulfilled the pledges he had made of safe conduct, he could not go to the extent of protecting his errors and justice must take its course. It is an historical falsehood to say that the Emperor was untrue to the promises of protection he made to Huss; he carried out all guarantees.

The council wished Huss to make such an abjuration that no severer punishment than a

mild form of life imprisonment, such as had been dealt to Abelard, the rationalist, a century before, could be given to him. But he refused to yield. Abelard, far from being cruelly dealt with, was merely given an opportunity to save his soul in a monastery, and the type of a life he led in his later years will undoubtedly prove on Judgment Day that he won heaven.

Thirty propositions drawn from one of Huss' works, "Tractatus de Ecclesia," had to be condemned. They were utterly subversive of Christianity. For instance, he taught absolute predestination, or that some men were wilfully created by God for the purpose of being damned, and that the Papacy was founded through imperial favor.

The Council deposed and degraded him, then handed him over to the civil authorities, "with the prayer," as Alzog's History (vol. ii, page 961) says, "which the Church had used on such occasions for centuries, that his life be spared and he be condemned to perpetual imprisonment."

The civil authorities burned him to death, not the Church. But it is hardly much wonder. For as Alzog says: "Huss had been

guilty of serious crimes against civil society. He had written libelous documents, made inflammatory speeches, stirred up the people to revolt, given any subject permission to take the life of a tyrant, and made such subject the judge as to what acts properly constituted tyranny in a ruler." If the civil authorities did not have the right to put such a man to death, there is no justification whatever for capital punishment. Whether their act was expedient, is another question.

John Wickliffe

John Wickliffe, who is regarded as a hero by many modern non-Catholics, was of a type that will not stand close scrutiny. He is given great praise for having translated the Bible into English. The Catholic Church is held up to scorn for having told her members not to read the translation. But the trouble is not taken to explain that it was her desire to preserve the purity of the inspired book that was responsible for her attitude.

Wickliffe was a heretic and was widely known as such. He was a scholarly man, but not scholarly enough to translate the Bible,

for he knew no Greek and was altogether ignorant of the Oriental languages. The result was that it was simply impossible for him to make a critical translation.

Born in 1324, Wickliffe went to Oxford university at 16. Even as a student he predicted the downfall of the Church and became bolder as time went on. He attacked the tribute that England paid to the Pope and preached a sermon in which he called the Holy Father Anti-Christ and an accursed extortioner. In 1360, he violently attacked the mendicant orders. Bishop Courtenay of London some time later summoned him to answer charges of heresy, and some prominent officials, having sided with him, acted so insolently towards the Bishop, whose behavior with them was very mild, that the populace turned on them and made them seek safety in flight. Wickliffe, embittered now, began openly to preach heresy. He launched the doctrine of private interpretation of the Scriptures, and attacked belief in the Blessed Sacrament. He said that any Bishop or priest who had fallen into mortal sin could no longer validly administer a sacrament; that Confession was immoral, etc. But the most un-Christian of his tenets

was a belief in unqualified predestination—that Almighty God had created some men just to damn them. This dogma was inconsistent with his own views, as Wickliffe did not believe in a God such as we do. He was a pantheist. Pantheism, in its bare form, holds that all things are God. Hence there can be no such distinctions of morality and immorality as we know them. Whatever took place in creation, he held, was necessary, and both good and evil were necessary. Hence it will be seen that the man was not really a Christian at all, and those who try to uphold him as a great Christian reformer are either ignorant or deliberately misleading. There was no more Christianity in his system than there is in Mohammedanism.

Wickliffe was summoned to trial in London after he and his followers had caused an insurrection among the peasants in 1381, not by actually fomenting it but by spreading abroad ideas that brought it on. He refused to obey, so the trial went on without him, and he was declared a heretic. The civil authorities upheld the ecclesiastical sentence. Wickliffe died in 1384.

His translation of the Bible was maliciously

interpolated by him with his heretical notions. Is it any wonder that the guardian of Christian faith refused to permit the use of such a book among her faithful? If a man known not to be a Christian wrote his own ideas into a Protestant Bible today, and the authorities knew of it, would they encourage their followers to read the book?

No one should think, however, that the Catholic Church opposed translations of the Bible. There were many of them made into the vernacular long before the so-called Reformers and it is fiction to say that Catholics did not read this book.

Was the Bible denied to the people in the middle ages? Most decidedly it was not. How in the world the Reformers were able to get a majority of their followers believing that they had rescued the Holy Book from oblivion, and had restored it to the multitudes, is one of the mysteries of history, and merely goes to show that many persons will believe anything you tell them if you keep telling it long and vociferously enough.

How much the Church encouraged the study of Scripture was proved when the Council of Vienne, in 1311, decreed the foundation

of chairs of Hebrew, Chaldaic, Arabic and Greek at Rome, Paris, Oxford, Bologna and Salamanca, partly for the purpose of encouraging the study of the Bible in the original languages. Nicholas de Lyra, a converted Jew; Alphonsus Tostatus and many other Biblical scholars won fame in the later middle ages. The famous Cardinal Ximenes published a polyglot Bible in Spain to encourage scholarly investigation. Erasmus published a famous commentary in Greek, and there were many other noted Scripture scholars. These men did incalculable good, for it is a fact that cannot be gainsaid that to read the Bible only in the vernacular translations is not to understand it, as the translations are often exceedingly faulty. Everybody who has thoroughly studied the Scripture knows this. The fact that the Holy Ghost was with the original writers does not mean that he guides every translator.

The Catholic Church has NEVER prohibited the reading by the people of approved translations of the Bible, and the Catholic Bishops of England were able to say in a public statement in 1826: "The Catholic Church has never either prohibited or hin-

dered the reading of the Holy Scriptures in authentic versions, or in the original text. Neither has the Church ever made a general law forbidding the reading of approved translations of the Holy Scriptures in the vulgar tongue." (Alzog, vol. ii, page 1011.) In individual cases and particular localities, for limited times and very definite reasons, there have been prohibitions, but simply to protect the people when this step was necessary, as when false Bibles were being circulated and it was impossible to distinguish the true from the spurious. How numerous were the popular editions of the Bible can be seen by the following excerpt from Alzog (vol. ii, page 1012): "The printing presses of France, England, Germany and Italy were kept busy turning out complete editions of the Bible in the various vernaculars, to supply the growing popular demand. In Germany alone, between the year 1460 and the moment when Luther made his appearance, there appeared at least fourteen editions of the Bible in High German and five in Low German dialect. The assertion, therefore, that Luther was the first to extricate the Bible from the obscurity in which it had so long been concealed, to

translate it into German and bring it to the knowledge of his countrymen, is absolutely false, although he himself was not ashamed to lay claim to this honor." (Preface to Luther's edition of the German Theology.)

The Catholic Church demands even to this day that when her faithful read the Bible, they use versions that she has approved. She does this, because the world is full of false Bibles, with wretched translations perverting doctrine and oftentimes deliberately interpolated. The Catholic attitude proves that our Church is the best friend the real Bible has.

The Knights Templars

The suppression of the Knights Templars, who were a religious order of the Catholic Church and whose name is perpetuated by a branch of the Masonic society today, is one of the most disputed points of history. King Philip of France, a character about as detestable as ever disgraced a throne, wanted the property of this rich order, which had been founded to fight in the Crusades and which, although it was composed of soldiers, took the usual religious vows of poverty, chastity and

obedience, the members living in community. The order grew immensely wealthy, through gifts made to it by pious Catholics, and had many members and numerous fine estates in France. It had outlived its usefulness, for its services were no longer employed in the Holy Land. The members engaged in splendid living which excited the envy of many and scandalized others. Certainly it was not a motive of religion which prompted Philip the Fair. The fact that the Templars' temple in Paris was larger than any of his palaces was among the things that aroused the cupidity of the King.

One Squin de Florian, who was in prison, promised that if he were released he would make startling revelations about the Templars. He said that a fellow-prisoner, a Templar, had told them to him. He accused them of abominable secret rites. The King had a number arrested and it is said by some authorities that they admitted the allegations. Still he had to go slowly, for the Templars were a religious order, directly answerable to the Pope. But in 1307, in obedience to sealed orders, all the Templars in France were arrested and their temple and other estates were

confiscated. The King issued a decree, saying that his reason for acting was that the order was corrupt, heretical and immoral; that a candidate for admission was first required to spit upon, then trample on a crucifix; that idols were worshiped, etc. These charges were ridiculous, and Pope Clement protested that the King had overstepped his authority. The Holy Father summoned the Templars to his own tribunal for trial, but felt it his duty to consent to their imprisonment and to order further depositions. The civil and canonical procedures brought out conflicting stories, and there were damaging confessions from the Grand Master down to the humblest member of the order; but too much confidence cannot be placed in them, as the members were tortured to get them. These tortures must be attributed to the French government, not to the Church. The investigations made in all other countries except France showed no such excesses as were confessed there. Just how guilty the Templars were in France, nobody will know until the Day of Judgment. Their own confessions damn them; yet the way these confessions were obtained makes many historians discount them.

The case came up at the Fifteenth Ecumenical Council. There the order was abolished by the Pope, yet the bull stated that the suppression was not to be understood as a condemnation, but as required by circumstances. It was not done because the members had been proved *de jure* guilty of crimes; but because the interests of the Church demanded the suppression of their body. Were it not for the fact that the case offered a good excuse to attack the Church, all historians today would agree that the Pope and council acted wisely.

Four of the most distinguished members of the order were sentenced to life imprisonment by the Pope, as the case was strong enough to warrant this. Then James Molay,[1] the Grand Master, and Guy of Auvergne, two of these prisoners, retracted the confessions they had previously made, while Hugh Peyraud, Visitor of France, and Geoffrey of Gonneville, Preceptor of Aquitaine, two of their fellow prisoners, stuck to their original confessions. King Philip had James and

[1] The Order of De Molay, a society of youths formed by the Free Masons, is named after this man.

Guy taken to an island in the Seine, and burned alive.

The Church authorities had nothing to do with this barbarism, which was in direct defiance of the Pope. The Catholic historian Alzog remarks: "Both the King and the Pope died shortly after the execution of Molay and Guy. Their deaths, occurring so shortly after the suppression of the Templars, were regarded as a visitation of Providence. . . . Since all the acts of the Council of Vienne have not been preserved, and of those that have come down to us many passages have been falsified, it is impossible to obtain an authentic statement of the affairs of the Templars, and the verdict of history in their regard is consequently the reverse of uniform."

The present order of Knights Templars is not a continuation of the old society, although it claims to be. The American society derives its lineage through the English, then through the French Templars, who claim to have been founded by John Mark Larmenius, reputed successor of De Molay.

Having examined the cases of Wickliffe, Huss and the Knights Templars, we have seen that there is a great deal less for Catholicity to explain away than many writers, who know only one side of these controverted causes, would indicate. Viewed in the light of a later age, I believe that it was a serious mistake to burn Huss, even though the State, not the Church, was in actual charge of his execution. The man was not a hero, but our enemies make a martyr of him. Like Wickliffe, he was a contemptible character, and the endeavor to enthrone him as one of the greatest patriots who ever lived is propaganda by the forces of irreligion. There is also not much to edify us in the story of the Knights Templars' extinction. But neither is there anything edifying in the other side of the controversy, and the use of it in Masonic lodge work is not a happy commentary on the sincerity of that order.

History is often a sordid study. But its lesson is this: Let us learn about, and then avoid, the pitfalls that have ensnared our ancestors.

THE CHURCH OF DEEPEST LEARNING

George Bernard Shaw, whose chief delight in life is shocking his neighbors, says that he believes all autobiographies are lies; not mean, unconscious, unintentional lies; but deliberate lies. "No man is bad enough to tell the truth about himself during his lifetime, involving, as it must, the truth about his family and friends and colleagues."

He admits that he has tried it once or twice and the truth was so rare that nobody would believe him. Then (writing in *T. P. and Cassell's Weekly,* a London popular paper, in the summer of 1924), he does a little truth telling about his childhood which is rather entertaining.

"I believe Ireland, as far as the Protestant gentry are concerned, to be the most irreligious country in the world," he declares. "I was christened by a clerical uncle; and as my godfather was intoxicated and did not turn up, the sexton was ordered to promise and vow in his

place, precisely as my uncle might have ordered him to put more coals on the vestry fire. . . . Protestantism in Ireland is not a religion; it is a side in political faction, a class prejudice, a conviction that Roman Catholics are socially inferior persons, who will go to hell when they die, and leave heaven in the exclusive possession of ladies and gentlemen."

He paints his father as a sort of snob, looking down on Catholics and tradespeople (of which latter class, nevertheless, he was one himself) and his mother as a musical artist, who, to exercise her talent, had perforce to associate at times with her Catholic neighbors.

"My first childish doubt as to whether God could really be a good Protestant," says Shaw, "was suggested by my observation of the deplorable fact that the best voices available for combination with my mother's in the works of the great composers had been unaccountably vouchsafed to Roman Catholics. Even the Divine gentility was presently called into question; for some of these vocalists were undeniably connected with retail trade."

The discovery was hard to credit, at first, he says, that a Roman Catholic priest could be as agreeable and cultivated a person as a

"Protestant clergyman was supposed, in defiance of bitter experience, always to be."

George Bernard has succeeded in proving, in these short excerpts, that truth is stranger than fiction.

And just as some of his inherited Protestant prejudice vanished before personal experience, so will other fears of the Catholic Church in the minds of those who study her. Tonight, let us consider the charge sometimes made that she is an enemy of science and lawful liberty of intellect.

My first thesis is: *The supposed conflict between science and Catholicity is purely imaginary.*

When a critic of the Catholic Church tells you that her doctrines are in conflict with science, nail him down to specific facts. Let him tell you where the two fail to agree. In nine cases out of ten he will not be able to say anything at all to you in reply, but sometimes he might try to put forward some mere theory, like unmitigated evolution, as a proved fact. But all you need to do in this case is to call his attention to the truism that an hypothesis remains only an hypothesis until the data in its favor are unanswerable.

M. Paul Mansion, a French Catholic scientist and mathematician of the first rank, some years ago answered an accusation by an anti-Catholic newspaper that no true scientist could be a believer. He began by mentioning the leading scientists of the nineteenth century by name, showing that almost every one was a Christian. Then he went on to say:

"If the anti-Catholic press is so sure of this antagonism, why is it not more explicit in stating wherein the claimed opposition between science and faith lies? Let its writers set down in two parallel columns the scientific truths reached by physics, chemistry, astronomy, mineralogy, geology, botany, zoology, anthropology, biology, etc., and—if any such they can discover—the contrary decisions of the councils and Popes, as they are found, for example, in *Denziger's Enchiridion.* We are bold enough, however, to predict that the second column would never be filled in if it were to contain only the authorized interpretations of Scripture and Catholic Tradition and if indefensible assertions were not inscribed under the pretext of science in the first column." (Quoted in a footnote in Cardinal Mercier's *Philosophy,* vol. i, page 25).

We deny that there is any possibility of a conflict between Catholicism and science. We

cannot say this, however, for Protestantism and science; Protestantism strikes the hard rocks of philosophy in many cases, and philosophy is the mother of sciences. In fact, Mercier defines philosophy as "a complete grasp of the order of the universe."

We sometimes wonder how it is that so many non-Catholics mistake pure hypotheses for proved facts. But we can nearly always trace the trouble to the universities and colleges. For instance, a lecturer in a Colorado college was heard just a short time ago by a Catholic student declaring, before his class, that there was no doubt whatever any more that human evolution had occurred.

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring."—
Pope in his *Essay on Criticism.*

Just how college and university students are often robbed of their faith and made to think that religion is misleading men can be shown by a quotation from a textbook, *Outlines of Sociology,* by Frank W. Blackmar, Ph.D., professor of sociology and economics in the University of Kansas, and John Lewis Gillin, Ph.D., associate professor of sociology

in the University of Wisconsin (published by the Macmillan Co., New York, 1906).

"Perhaps it hardly needs to be said," it is declared on page 52, "that in the study of social origins it is assumed that man has developed from a lower animal form. The work of the prehistoric anthropologists and archæologists has made it comparatively easy to retrace in some degree the steps in the physical evolution of man from a being which was neither a man nor an ape, but had characteristics similar to both of these. The remains of Dubois' Pithecanthropus erectus, of the Neanderthal man, and of the Heidelberg man give us our best conception of what that being was. . . . The fact, however, that man has developed from animal-like ancestors, considered in connection with the social habits of certain higher animals, makes it highly probable that man's prehistoric ancestors had a social organization intermediate between that of the animals and that of the lower types of living men."

The theory of evolution is here presented as an established fact. Whereas there is not a single bit of absolute scientific proof that the

body of man, to say nothing of his soul, has undergone evolution. It is a mere theory and one resting so far on weak evidence. Time and again its chief proponents have been caught in the most barefaced acceptance of ridiculous assumptions as "facts." We are now discussing human evolution alone.

If a teacher of religion, salting his ideas in with big words and a learned mien, gave folly like the above in the name of revelation, he would be hooted until doomsday. But "scientists" can escape with it. And young fools swallow it, hook and line, never thinking of doing any supplementary reading, and thus "religion and science are found not to agree."

I myself am an evolutionist in many respects, but I am fully aware that science has yet to furnish proof for the passage of one single living species into another. It looks as though some might have evolved. I believe that many have. But I am presenting this as a theory, not as a proved fact. Science must deal with what is indisputable before we can accept it as a proved fact. However, even if the body of man, apart from his soul, were ever proved to have evolved, I cannot say that it

would wreck my faith. That such a discovery will ever be made, I do not expect. It has certainly not yet been made.

Perhaps the loosest science in the world is shown by so-called experts in trying to bolster up the doctrine of man's evolution. Visitors to great museums are often appalled by the wealth of "evidence" about primitive life. It never enters their heads to brand part of it as pure fakery. A bone is discovered somewhere. A laboratory worker is an enthusiastic evolutionist. He immediately builds up a whole monkey man out of the bone. "Scientists can do this," he tells students, and they swallow the bait whole. He does not tell them, however, that different scientists will differ radically in the results. The exactness that the student implicitly accepts is utterly lacking. Occasionally, even honest evolutionists must admit this. Father LeBuffe (November, 1923) quoted one and commented as follows in *America:*

J. Arthur Thomson (*The Outline of Science*, Vol. I, ch. V, p. 168), writes: "Unfortunately, the remains of Pithecanthropus the Erect consisted only of a skull-cap, a thigh-bone and two back teeth, and so it is not surprising that experts should differ con-

siderably in their interpretation of what was found." Yet the hypotheses swing on. A piece of skull, three teeth and a left thigh-bone which may or may not belong together are magically built up into a full skeleton and clothed with flesh as like the grisly ape as the theory demands, and upon this newsprung creature a whole race is based and then the whole race is shunted into place among our ancestors or maybe predecessors!

Soon the "reconstructed" low, beetling-browed protruding-jawed ape-man will look out upon us from every magazine as he has been looking down upon the visitors to the Hall of the Age of Man in the American Museum of Natural History here in New York, and in many another city in this fair but evolutionistically benighted land of ours—and will men know of all the work that has been done to give him a face with which to greet them and of the extra thigh he has acquired to stalk across the centuries?

In February, 1925, for the sixteen millionth time—or is it the sixteen billionth?—a missing link was found. A "pre-human" skull was discovered in Taungs, Bechuanaland, South Africa, and was hailed as something between a man and an ape. Prof. Raymond Dart of Rand University stood sponsor for the find.

As for us, we do not become excited over such discoveries until the news is confirmed—which never happens. It did not happen with the Dart case any more than others. The skull was not "human." We remember those eminent California scientists who a few years ago gasped with joy at a prehistoric discovery, gave out excited reports to the daily papers, and then with glee knocked off the encrustration of the many-centuries-old bone —only to find an empty beer bottle!

Every theologian and Scripture scholar of standing holds that man has not come up by evolution. A great many of these savants, however, are evolutionists as to other parts of creation, differing in how far they are willing to accept the theory. Some people think that the body of man was evolved, and then a human soul was breathed into it by God. Perhaps this will be proved some day; if it is, it is our opinion that the Genesis account will easily stand the strain. But so long as science is on the other side—and it is emphatically there now, the half-baked intellectuals to the contrary notwithstanding—it would seem against the spirit of the Genesis account to

hold for evolution of man. A decided creative act to bridge over the chasm between the irrational brute and a body fit to have a rational soul as its form would have to be admitted, no matter what theory were held. Evolution of any sort, without an overhead Intelligence guiding it, would be impossible. Nothing can evolve to something higher without being aided, any more than something can make itself.

The literature on evolution is very great. The only man I ever knew who had read everything he could get on the subject was a Denver habitué of public libraries. "I found that the Catholics have the better of the argument," he told me. And you will say the same if you have read, not as much as that gentleman, but only as much as I have on this subject. Look up the Catholic side of the question every time you see a scientific problem raised about the Bible or anything in religion. And rest assured that your and my little brain will be able to contrive no difficulty that has not been successfully combated somewhere in the rich literature of our Church.

So much for the Church and science: now let us consider her as the supposed foe of intellectuality.

My second thesis is: *The testimony of great converts proves that the Catholic Church is not the foe of intellectuality, but its promoter.*

The last century saw the conversion of two of the greatest literary intellects in the world to the Catholic Church—John Henry Newman in England and Orestes A. Brownson in America. Both had been preachers. The former gave his life after conversion to the work of a Catholic clergyman and rose to the Cardinalate. The latter became a Catholic editor and was probably the most learned man ever to fill such a position in this hemisphere. Newman's standing as a litterateur is so great that his works are constantly studied as classics, and a Newman enthusiast I know who claims that one cannot pretend to be educated without knowing Newman will find many to support his contention. The works of Brownson, while not so well known as Newman's, are storehouses of fine literature, splendid Americanism and Catholic information. He was

probably the most original thinker American Catholicity has ever produced.

Both these men of giant intellect, whose works will be universally read and studied long after we are forgotten, bore testimony to the freedom of thought they had found in the Catholic Church. Brownson's essays declare time and time again that he had found a greater depth of thinking among Catholics than he ever experienced in Protestantism. He was a Protestant preacher and editor for years before he was converted to the Church. He declares that there are deeps in the Catholic religion of which those outside the fold have no conception, both in spirituality and intellectuality. He is fond of calling attention to that inner life of the Church which makes her rites and ceremonies so expressive to Catholics, while they seem like empty mummery to many Protestants.

Far from destroying independence of the mind, Cardinal Newman held that "the whole history of the Church, and especially the history of the theological schools, gives the negative to the accusation. There never was a time when the intellect of the educated class

was more active, or rather more restive, than in the middle ages. And then again all through Church history from the first, how slow is authority in interfering! Perhaps a local teacher, or a doctor in some local school, hazards a proposition, and a controversy ensues. It smoulders or burns in one place, no one interposing; Rome simply lets it alone. Then it comes before a Bishop; or some priest, or some professor in some other seat of learning takes it up, and then there is a second stage of it. Then it comes before a university, and it may be condemned by the theological faculty. So the controversy proceeds year after year, and Rome is silent. An appeal is next made perhaps to a seat of authority inferior to Rome; and then at last after a long while it comes before the supreme power. Meanwhile, the question has been ventilated and turned over and over again, and viewed on every side of it, and authority is called upon to pronounce a decision, which has already been arrived at by reason. But even then perhaps the supreme authority hesitates to do so, and nothing is determined on the point for years; or so generally and vaguely, that the whole controversy has to be gone through

again, before it is ultimately determined. It is manifest how a mode of proceeding, such as this, tends not only to the liberty, but to the courage of the individual theologian or controversialist." (*Apologia pro Vita Sua,* pages 266 and 267, edition of 1891.)

But, nevertheless, the infallible authority always stands ready to protect the Church when special occasion arises. In our own day, we saw her crush out of the Catholic seminaries the epitome of all heresies, Modernism, with surprising rapidity. But she guards legitimate controversy and opinion. Most of the Fathers at the Council of Trent, we know, did not agree with Peter Lombard's doctrine of the nature of sanctifying grace, but they deliberately avoided a condemnation of it, so as not to discourage original thinking among theologians. Our theologians are widely separated today on a number of questions, and there is such an amount of speculation on these that Protestants would be startled if they knew of it. But all truly Catholic thinkers stand ready to submit to the infallible Church when she is ready to decide, for they know that her decisions do not squelch thought, but rather establish definite sign posts from which

those who like speculation can proceed to explore further fields, without losing their present bearings.

They wish to avoid liberalism, which Newman defines as the "mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word." (*Apologia pro Vita Sua,* page 288) Unless we have an infallible authority to guide us, we cannot possibly know what that Divine Word teaches.

One reason why enemies of the Church have been able to delude so many and turn them against her is because they are often so positive and insistent with their false claims. Like Voltaire, they believe that if you "lie, lie, lie, some of it will stick." Many persons who hear lies will believe them, and tell them as Gospel truth, and aid with the sticking process by sincerity. The lie that the Church opposes science and intellectualism is of this type. And we need to fight it.

Let us adopt more of the positive and less of the apologetic attitude. When we do, we can work wonders. But we do not need to cringe to gain our point. The truth is tremendously powerful.

The very assurance of sincere Catholics that they have the unadulterated truth is altogether unique in the modern religious world and is so like the assurance of genuine scientists that, in itself, it should make all men suspect that our claims are worth investigation.

This leads me to my third thesis: *Catholics should cultivate this assurance more and more, as it will impress intellectuals to a wonderful degree.*

The fact that learned Catholics are so exceedingly sure of themselves in their religion, always referring to their Church as the one and only means by which men can gain salvation, telling even non-Catholics who live virtuously in good faith that it is only by such Catholicity as they unwittingly practice that they are going to be saved, has brought more than one person into the fold. Weak compromise when non-Catholics question you

about your religion will hurt both them and you. They will be attracted more to the Church if you show yourself as cocksure as you really feel about the truth of her stand. The popular fallacy of the day, which holds that we are all traveling in the same direction to eternity and it does not matter which train we take, or in other words that all religions are good and it does not matter which you profess, has no place in Catholicity, for there can be but one fold and one Shepherd (John x, 16). The Church is a living body of which Christ is the head, as St. Paul plainly teaches. (Col. i, 18 and Eph. v, 23.) We know only "one Lord, one faith, one Baptism" (Eph. iv, 5).

Orestes Brownson, the great writer, perhaps the most noted intellectual who ever turned to Catholicity from Protestantism in our country, told in an article he wrote for his *Review* in October, 1846, shortly after the death of Bishop Benedict Joseph Fenwick of Boston, how that prelate's assurance had made him take the step into the Catholic Church. Brownson, who was a national figure in American life at the time, first saw the Bishop in 1843. He says: "We had begun to suspect

that the Catholic Church might prove to be less corrupt than we had supposed,—might, perhaps, after all, turn out to be the Church of God. Our attention was called more particularly to this point by seeing some of our essays copied into one or two Catholic journals. We had had, strictly speaking, no acquaintance with Catholics; we had never read, hardly ever seen, a single book written by a Catholic in exposition and defense of Catholic doctrines; and we thought it singular that we should be able to write anything acceptable to Catholics. Were we in very deed approaching the Church? Had we unconsciously adopted principles which, if followed out, would require us to abandon our position in the Protestant world? The question was worth settling, and we knew not how to settle it without applying to some living Catholic teacher."

It was this that took him to see Bishop Fenwick. A lively conversation ensued, but it was Holy Week and the Bishop was very busy, so Brownson asked permission to call at another time. "We were strangely affected," he says, although nothing remarkable had

come up in the conversation, "and had a strong inclination, on taking leave, to kneel and ask the Bishop's blessing."

The Bishop went immediately after Easter to attend the Provincial Council at Baltimore, and another question that came up bothered Brownson so much that he stayed away from the prelate after the latter had come home. Read the famous editor's own words:

"We could accept the Church, but we hesitated to abjure Protestantism. We regretted that the Reformers, in the sixteenth century, had broken away from the Church, and set up rival and hostile communions of their own; and we should have rejoiced if it had been our lot to have been born and brought up in her communion. But when we came to reflect seriously on the matter, we found we could not join her communion without saying, by our act, that we believed Protestantism to be an unsafe way of salvation. If salvation was attainable outside of the Church, there could be no solid reasons for joining her; if not, what was to be said of the whole Protestant world, and of those eminent Protestants whom we had been accustomed to love and honor as the glory of their age and race?"

But the matter began to assume a personal aspect; he realized that he had no lease on life; that he might be summoned in death at any time, and if he died in such a condition, how could he expect salvation? So he went back to Bishop Fenwick.

"So that is your difficulty?" asked the Bishop, when Brownson had told his story. "But why should that affect you? If our Lord has established His Church, and given her authority to teach, why should you refuse to obey Him, till you satisfy yourself that you may disobey Him with safety? God is just, and you may leave your Protestant friends in His hands; for He will not punish them unless they deserve it. If they break the order He has established, obstinately refuse to obey their lawful pastors, and preach from their own head instead of His Word, that is no good reason for you to remain where you are, and neglect to make sure for yourself."

The argument continued, but the Bishop did not weaken; he told Brownson to inquire further and longer, then naïvely said: "Perhaps you will find some excuse for the Protestant Reformation. If you do, you will not fail to let me know it."

A week later, Brownson returned to see the Bishop, who lent him some books. After another fortnight, the renowned writer and scholar asked the prelate to designate somebody who would instruct him in the faith. Bishop Fitzgerald, the Coadjutor, was suggested. It was he who received Brownson.

The uncompromising stand of Bishop Fenwick, declared the writer, was the chief link in the chain that brought him into the Church. "What most impressed us, in our second interview with Bishop Fenwick," Brownson says, "was the firm and uncompromising character of his Catholicity. He used not a single unkind word, in speaking of Protestants; but with all our art—and we did our best—we could not extract from him the least conceivable concession. . . . A man brought up a Protestant is apt to distrust the sincerity of another's faith, and, in general, looks upon a well educated and intelligent Catholic priest or Bishop as acting a part, or merely speaking from his brief, without any firm conviction of what he professes. He also understands, in advance, that Catholicity is exclusive and boldly asserts that salvation out of the pale of the Church is not possible. If, then, we had

found him less uncompromising; if we had perceived in him the least disposition to soften what seemed to us the severity of the Catholic doctrine, or to conceal or explain it away, we should have distrusted the sincerity of his faith, have failed to give him our confidence, and have lost what we had in his Church."

But, instead, Brownson became the greatest Catholic editor we have ever had. While in 1843 he had hardly read a Catholic book, he reached the stage after his conversion when he had the best literature of the Catholic world on his mental fingertips. The bound volumes of his *Review,* which have furnished the intellectual thunder for some of the greatest orators our Church has produced, and which have done probably more than anything else to prove how well fitted to Catholicity the American form of government and American spirit are, are massive monuments of erudition. The *Summa* of St. Thomas, the works of St. Augustine, the writings of the Fathers, the tomes of Catholic historians, canonists, philosophers and theologians over the long stretch of the centuries, as well as the works of Plato, Aristotle and the other great Gentile authors of the past, have all furnished their quota of

information to the manufacture of these volumes. He was a sure proof that the Church does not hinder intellectualism.

Let me digress just a few moments from our stated thesis to tell you of moral conditions as discovered by this famous convert among the Catholic priests of America. Writing in 1874 on Archbishop Spalding of Baltimore, Brownson paid a remarkable tribute to the virtue of the Catholic clergy as he found them: "In 1854 and 1855, we were more or less personally acquainted with nearly every Bishop in the United States, and with a very large portion of the clergy, regular and secular; and we never found an indolent Bishop or priest among them. We have known a few, comparatively speaking a very few, intemperate priests, but as a body, both Bishops and priests, we have found them earnest, apostolic men, devoted to their work, laboring day and night, hardly allowing themselves the time necessary for sleep and refreshment; a more active and hard-working body of men, in any calling, we do not believe is to be found. They have no leisure for amusements of any sort, and find very little for friendly visits or social intercourse, except in the way

of their profession. They are a self-sacrificing body, and labor without hope of reward in this life, save the joy and consolation they feel in the conversion of sinners and the prosperity of the Church."

Such testimony as this, from a man who had been a Protestant preacher and an editor of nation-wide fame, should be conclusive. Brownson's writings, after his conversion, are saturated with the intellectual and holy satisfaction he found in his new faith.

I am justified, therefore, in taking as my final thesis: *Only a religion that encourages profound learning could attract men as noted for scholarship as some of the converts to Catholicity.*

As a particular proof of this contention, let us again look into the conversion of Brownson.

It is interesting to study the deeper aspects of thought that helped him to come into the Church and made him strong in her defense.

Only an intellectual religion could attract such a serious thinker. The doctrine of the mystical body of Christ had great weight with him.

The Church, as St. Paul teaches, is a body,

of which Christ is the head. It is, as St. Augustine shows, not merely an organization, but an organism. Its members do not give it spiritual life, by combining together to form it; but spiritual life flows from it to them. Because of this, it must be a Church not merely for this nation or that nation, this age or that age, but for every nation and every age. The Catholic Church alone can trace herself in an unbroken line back to Apostolic days, to the Man-God Jesus Christ, through Judaism and the Patriarchal religion back to Eden, and through Eden to God. She alone began with God through creation and is reunited with Him through the Incarnation. It is absurd, therefore, to think that there could be more than one true Church. The Church must be a unit if creation is. Brownson seems at times to hold that the Incarnation was intrinsically necessary to complete creation; but we do not maintain that it was anything more than fitting, except in the hypothesis, as really happened, that God demanded an adequate satisfaction for the sin of man, which satisfaction had to be made by one equal to God, or a Divine Person became man.

Only a profound man would think of such a line of argument as converted Brownson.

In closing, let me say that the Catholic Church can be proud of the intellectual type of converts she has made. If she had not something above the ordinary to offer, she could hardly have won the support and enthusiasm of such men as St. Augustine, Orestes Brownson, John Henry Newman, Frederick Joseph Kinsman, Gilbert K. Chesterton, and others too numerous to mention.

And if any one ever tells you that she opposes intellectual liberty, ask him why great numbers of the Christian authors whose works have survived for centuries are Catholics and reveal startling differences of opinion, together with unity of faith. If he tells you that she opposes science, remind him of Pasteur, Volta and other scientists of highest standing who were practical Catholics. In fact, if you start looking up the names of the eminent Catholic scientists, you are going to find that we justly claim hundreds of the very greatest. If the Church were opposed to learning, God, the Author of knowledge, would be denying Himself.

CHRIST'S KIND OF SOCIALISM

Alexander Harvey said in *The Freeman,* shortly before that magazine was discontinued, that St. James, the Apostle, was the original Bolshevist. "He seems to have been a trifle ostentatious in showing shabby proletarians into the first seats at church." Harvey pictures James as unbathed, a terrible hater of foppishness, the original monogamist agitator, a radical for chastity but perhaps a man who had gone through the experience of sex falls himself, because he does not seem to have been in particularly good repute before Christ's death. Harvey thinks it is quite wonderful that the other Christian leaders admitted James' Epistle into the Scriptures.

All of which is very interesting, but a trifle far-fetched. If by a Bolshevist one means a friend of the poor who is willing to go to the very limit in defending their *legitimate* rights, St. James certainly was Bolshevistic. But the original monogamist agitator was God Himself in the Garden of Eden, and it would

be hard to find anything stronger on this subject than the words of Jesus Christ or St. Paul. St. James was a lover of chastity. Whether he had a "past," we have no way at all of discovering. If he had, he would not be the only Christian saint who has risen out of the slough. As for the other Apostles' admission of his writings, Mr. Harvey will find, if he looks up the facts, that the rest of them were decidedly proletarian. It would be rather hard to discover anything stronger than the evangelistic reports of the Sermon on the Mount if a man were looking for reasons why he ought to stay poor rather than seek wealth.

St. James was emphatic in this doctrine, but so were the other New Testament writers. In chapter ii of his Epistle, he tells the Christians that if a man comes into their assembly dressed in fine apparel and wearing a golden ring, and there comes also a man in poor attire, and the well-dressed man is given a place of honor, while the poor one is shown scant regard, they commit sin, because they have shown respect to persons. So he evidently thought rather strongly on the matter.

If a brother and sister be hungry or naked, and you give them good wishes, but no clothes

nor food, St. James also is not aware that it is going to be very beneficial to you. Faith without good works is dead, he thinks. "Thou believest that there is one God. Thou dost well; the devils also believe and tremble." The argument is very short and very convincing. God wants deeds as well as creed.

And later, the Apostle says: "Go to now, ye rich men, weep and howl in your miseries, which shall come upon you. Your riches are corrupted; and your garments are moth-eaten."

This is harsh indeed. But another "Bolshevist," Christ, had said: "But woe to you that are rich: for you have your consolation."

If we demand tender solicitude for the poor, therefore, we can find plenty of it in Christianity. If any one professes himself a Christian and does not have it, he does not understand the spirit of Christ. Rich people who are not unjust, not too strongly attached to the goods of this world, and willing to help the needy, have no necessity to worry, however. Christ did not berate them. It would be better for them if they were poor, but it is the poor in spirit that Christ and St. James praised. If this is Bolshevism, the Catholic Church is very Bolshevistic.

The Church is not in the habit of excommunicating either laics or clergy who do not completely grasp this attitude. But it is her official view of things nevertheless, for she insists upon the inspiration of the Scriptures and no other view can possibly be taken from them.

I present then, as my main thesis: *Christianity is the best friend of the poor.* It has been proved by what I have already told you.

And this is my first sub-thesis: *Socialists misunderstand early Christianity and falsely claim it as upholding them.*

As a newspaper reporter, I attended many Socialist meetings in different parts of America. And I hardly remember of one in which it was not alleged that the early Christians were Socialists. This allegation is founded on texts in the Acts, for instance ii, 45; "Their possessions and goods they sold and divided them all, according as every one had need."

But he who jumps at conclusions on what Bible texts mean when separated entirely from the context is liable to get into quicksands. There is a long distance between what the early Christians practiced and the communism of the Socialists or Bolshevists. The early Chris-

tians did not hold their wives in common, as the free love doctrine of the advanced Marxians would, nor did they confiscate one another's property.

The sale of their goods and the redivision that followed were spontaneous. Nobody was compelled to it. You could keep your property if you wished, and still be a Christian. If our Socialist friends would read the fifth chapter of the Acts with a little care they would see this. Ananias and his wife Saphira sold a piece of land, and conspired between themselves not to give all the proceeds to the Church, for the use of the common fund, but to keep some of the money. Still, they wanted the glory of having given all they had received for the land. Ananias took part of the money and laid it at the feet of the Apostles. Peter accused him of his fraud and the man fell dead. Then Saphira came in. She did not know about the death of her husband, and tried to continue the deceit. She too was stricken dead by miraculous power, as a punishment from God.

But notice carefully what Peter said to Ananias: "Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy

Ghost, and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? [In other words, "You did not have to sell it."] and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? [In other words, "You were not compelled to bring the money to us if you did not wish to do so. But you decided to bring some and keep part back, pretending that you were giving us all of it."] Thou hast not lied to men, but to God."

The holding of goods in common was not universal in the early Christian Church, but was confined to the Church in Jerusalem. It was only a temporary arrangement there. It ceased when the extraordinary circumstances that existed at the founding of the Church passed. Later we find the Apostles urging alms-giving. How would alms be possible without private property? And we find St. Paul making arrangements for a collection. Why would it have been necessary if everything was going into a common fund?

Having thus established that primitive Christianity was not Socialistic, I present as my second sub-thesis: *Primitive Christian rules of communal property are practiced in*

the Catholic Church in our own age by the religious orders, and these orders' form of life is the most perfect.

The Catholic religious orders, with their vow of poverty, continue the practice of the Church of Jerusalem to this day. But it is not essential to Christianity to live from a common fund and it is not possible except among people who have a good deal more virtue than the average workingman and his family possess.

Yet how wise is the man who surrenders all for Christ!

"Children, how hard is it for them that trust in riches, to enter into the kingdom of God? It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark x, 24, 25.)

These are the words of Jesus Christ. They are not very consoling to profiteers and others whose souls are being spent in a search for earthly wealth.

A wealthy ruler had come to the Master, asking what good he should do that he might have life everlasting.

"Why asketh thou Me concerning good? One is good, God," said Christ (showing

thereby that only God is absolutely and essentially good, others being good only by participation and in a limited way.)

He now goes on: "But if thou wilt enter into life, keep the commandments."

The ruler asks what commandments, and Christ replies: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself."

The young man replies: "All these have I kept from my youth, what is yet wanting to me?"

Christ looks upon him and loves him. The rich young man has led the right kind of a life in the world, so now Jesus calls him to the higher state, the religious life. "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow Me."

But this is too much. The young man goes sadly away, for he has great possessions, and poverty, in itself, is never inviting. His spiritual courage is not great enough. The call falls upon deaf ears. Whether, in the future, the ruler ever answers Christ's appeal,

we are not told in Holy Writ. But now, at least, the vocation has been given in vain, just as thousands of religious vocations are unheeded in the world today.

Christ, after this, compared the difficulty of a rich man's entering heaven to the passage of a camel through the eye of a needle—a proverbial expression among the Jews for something just about impossible.

The disciples, like many today, wondered, then, who could be saved. They questioned the Master. But He showed them that nothing is impossible before God. Just as God could send a camel through a needle's eye if He wished, so He can give grace enough to overcome the allurements of this world. "With men this is impossible; but with God all things are possible," said Christ. (See Matt. xix; Mark x; Luke xviii.)

It must be noted, therefore, that Christ did not teach that it was impossible for the wealthy to be saved. There have been some very wealthy saints. But He did teach the futility of striving for worldly instead of spiritual wealth, and there can be no question about the fact that He branded earthly wealth as a most serious menace to salvation.

Those who enter religious orders, leaving the world to serve Christ, are to be rewarded a hundredfold. This is very evident from the words of Christ.

After the Master had given an invitation to a rich young ruler to sell his goods and become a disciple, and the youth had gone sadly away, for his possessions were very great and he was loath to part with them; and after Jesus had told His disciples that it was more difficult for a rich man to enter heaven than for a camel to pass through the eye of a needle, Peter said: "Behold we have left all things, and have followed thee; what therefore shall we have?"

"Amen, I say to you," declared Christ, "that you, who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on the twelve seats judging the twelve tribes of Israel."

These words show that all religious are to have a special part in the General Judgment of the world. The "regeneration" spoken of by Christ is the Messianic reign. It began with His coming, and is to reach its climax on Judgment Day. The Apostles, because of

the spiritual power accorded to them, have been already constituted as judges of the entire Church, here represented as the twelve tribes of Israel, and they will have some special distinction as judges on the Last Day, as is evident from Christ's words.

The Master went on, showing that not only the Apostles, but all who give up the pleasures of this world for Him will be generously rewarded. "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife or children or lands for My name's sake, shall receive a hundredfold, and shall possess life everlasting. And many that are first, shall be last."

The warning that many who are first now shall be last then means that numerous persons of high rank in this world who are fortunate enough to gain admission to heaven, will have a far lower rank than many who were in mean position on earth.

In St. Mark's account of the reward offered those who desert the world, Christ shows that the hundredfold reward will be given in this world, then life everlasting. But he also specifically mentions (Mark x) persecutions as one of the things to come to them. It is

true that practically all those who leave the world to serve God are far happier than those who marry or remain otherwise in the secular life. Sisters and priests generally have a far happier life than married people, and, poor though they are, they are relieved of many of the worries that come to the heads of families, even in a financial way. They generally die without leaving any property, and sometimes they are denied things which others might consider essential; but as a rule they are better taken care of than many a person who seems fairly well fixed financially, yet who keeps up a gilded front only at the expense of ceaseless worry and who is really as poor as a church mouse. This description, if we were able to read the secrets of hearts, would fit almost every married couple. There are few people who have anything like a surplus of this world's goods, and there is hardly a family in which there is not a constant fight to keep the wolf from the door.

Yet though rewards are promised here and hereafter for obeying a vocation, many difficulties stand in the way of most persons who desire to become religious. One of the worst is opposition of relatives, who falsely argue

that the ties of love should make us stay with them. Christ, however, said: "If any man come to Me, and hate not His father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple."

It must be admitted that if a public leader never expressed his sentiments in any other words than the above, there would be reason to think that he was a propagator of domestic strife. But it is very evident that Christ was anything but an apostle of hate, for if we turn to the Sermon on the Mount in St. Matthew's Gospel, we find the Master telling us to love even our enemies. His meaning in the present instance is not that we must pick family quarrels if we want to be pleasing to Him, but that we must not allow the ties of human relationship, or any self love, to stand between us and God.

The reference seems to be to those who would embrace the evangelical counsels and wish to follow Christ in a special manner, as sisters and priests. While a parent who must become an object of charity if a son or daughter leaves him or her to enter the religious life has a perfect right to object, no parent has the

right to stand in the way of a religious vocation when it is a mere matter of selfishness that is responsible for the opposition. Children were sent into this world primarily to serve God, and they must think of Him first, not of their parents. The selfishness of some parents with their children is almost intolerable. It is not love that causes interference of this type with the child's future, but the most animal type of selfish petulance.

Yet one is not to undertake a special life of service without counting the cost beforehand, warned Christ. "For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish?" He asked: "lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desired conditions of peace. So likewise every one of you that doth

not renounce all that he possesseth, cannot be My disciple." These words are clear proof that when we enter a religious order we are expected to leave the world entirely behind.

"Salt is good," continued Christ. "But if the salt shall lose its savor, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear." (Luke xiv.)

Having shown that Christ urged us to serve in a special way if He has given us a vocation to this higher life, I will now proceed to my third sub-thesis: *The Christian law of humility and service of our fellows is a most potent weapon of economic reform.*

One of the points insisted upon most by Jesus Christ was that great position in this world, if held by His true followers, should be regarded only as an opportunity to serve. We have few views of His life so touching as that at the Last Supper, when He performed the service of a menial and washed the feet of His Apostles, to teach them humility (John xiii).

Let us recount another incident, when He insisted upon this virtue. Salome, the mother

of the Sons of Zebedee—James and John—came to the Master and asked: "Say that these my two sons may sit, the one on Thy right hand, the other on Thy left, in Thy kingdom." Perhaps the good woman was laboring under the old Jewish delusion that the Messiah was to establish an earthly kingdom. It was not spiritual, but temporal, aggrandizement she was seeking for her family. She wanted her boys to be princes.

"You know not what you ask," said Christ. "Can you drink the chalice that I shall drink?"

The two Apostles said that they could. "My chalice indeed you shall drink; but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father." The two Apostles did indeed drink the chalice of bitter persecution in the years to come, for James was murdered by Herod and John was cast into a pot of boiling oil by Domitian, being miraculously rescued and then banished to the Island of Patmos. He was the only Apostle who died a natural death, but he is honored as a martyr because it was by miraculous power that he was saved.[1]

[1] Authorities differ as to whether Matthew was martyred, but most ancients agreed that he was. Heraclion alone among the ancients said that his death was natural.

Christ's statement that He could not give special seats in heaven meant that as man these were not at His disposal; they were in the predestination of God.

The other ten Apostles, having heard the above discussion, were moved with indignation at James and John. Christ took advantage of the occasion to teach them charity and humility. He showed them that although earthly tyrants lorded over their subjects, the greater among the Apostles should use his position to serve the others, just as Christ came to serve us. "You know," He said, "that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister: and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many." (See Matt. xx, Mark x.)

It is in obedience to this spirit that the Pope uses as one of his titles, "Servant of the Servants of God." For as Christ said: "And

whosoever will be first among you, shall be the servant."

We see, therefore, that the man who would be a true Christian will act more wisely if he remains poor; and that if he wishes to serve best, he can do this in the priesthood or a religious order; and, finally, no matter how great he might become, he is to look upon exalted dignity only as a chance to serve others. Nobody but a fool would deny that Christian humility would reform the world, if it were universally practiced. But supposing a person determines to run the risk of having wealth and living, not the career of denial offered by the Church, but as a man of earthly affairs? If he would save his soul, he must follow what Christ has had to say especially to the wealthy, speaking both Himself and through His Church.

My fourth sub-thesis is: *The rich must distribute to the poor from their surplus or they will be damned.*

The rich, clearly taught Jesus, cannot expect to save their souls if they do not use their wealth for charity.

"There was a certain rich man who had a

steward," said Christ, "and the same was accused unto him, that he had wasted his goods. And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship; for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity; that when you shall

fail, they may receive you into everlasting dwellings." (Luke xvi.)

Christ in these words did not wish to commend the injustice of the steward, but his shrewdness in looking after his own welfare, and the whole purpose of the parable is to convince us that we too should be ever alert to our spiritual condition. The lesson is impressed that even though we are deeply in debt against God, means have been provided through which we are enabled to make ourselves gracious to Him. Christ impresses upon us that we give far less attention to our spiritual welfare than do the children of this world in piling up wealth.

The word mammon is an Aramaic or Syrian term for riches, and by advising us to make friends of the mammon of iniquity, in order that we may be received into everlasting dwellings, Christ does not intend to advise us to try to become rich, for He often preached against this; but He here admonishes us, if we have riches, to use them for the glory of God, the relief of the poor and our own spiritual welfare, so that, when death comes, this wealth may be found to have been to our eternal advantage.

"He that is faithful in that which is least, is faithful also in that which is greater," He declared. "And he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon, who will trust you with that which is the true? And if you have not been faithful in that which is another's; who will give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon." The argument here seems to be: If you have misused the temporal goods God has given you, how will He trust you with the spiritual gifts you need for your eternal welfare? If you are not faithful with those temporal gifts God allows you—and which do not really belong to you but to Him—how can you expect Him to give you everlasting riches that will be your own? You cannot serve both God and the riches of the world. You must make your choice.

This discourse of Christ shows that there is a chance for a rich man to save his soul; but he must follow the teachings of the Catholic

Church, which tell him that, after he has provided for himself and his family in a manner befitting their station, he should distribute his surplus. If he does not, as Christ clearly indicates here, he will suffer the loss of his soul.

Many other citations could be made from the New Testament, showing how firmly Christianity stands for the principle that our thoughts should be on the next world, rather than this. We are told plainly to lay up treasure in heaven rather than on earth. But after centuries of Christian teaching, we still have mountainous economic problems.

My fifth sub-thesis is: *Only the spirit of the Catholic Church can solve modern economic problems, and Catholicism is the friend of the labor union and all other agencies aiming at distributive justice, so long as they keep within God's law.*

The Catholic plan for social reform can be boiled down to this:—*Distribute the wealth of the world among more people, preserving private property.* How necessary it is to promote such a movement in America was proved by the United States income tax reports of 1919, which showed that sixty-five persons paid tax on incomes of a million dollars or over, reveal-

ing that each has an estate of at least a billion dollars. Something is fundamentally wrong with an economic system that could make this possible.

The most potent weapon of our times for bettering the condition of the poor has been the labor union. But it has been fought even by wealthy Catholics, and I am ashamed to say that you can occasionally—not often, thank God—find a clergyman who is out of step with the Church in his opposition to it. I do not claim that unions can do no wrong. I have known many instances where they were unjust. But the way to correct this is by encouraging union men to adopt Christian principles, insteading of fighting unionism.

Due to the frequent attacks being made nowadays on the idea of unionism, it is well for Catholics to remember that their Church stands squarely behind the right of men to organize for their own benefit.

Pope Leo XIII, in his famous encyclical, *Rerum Novarum,* in which he discussed the great economic questions of our age, upheld the right of unionism. "History attests what excellent results were brought about by the artificers' guilds of olden times," said the Holy

Father. "These were the means of affording not only many advantages to the workingmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this, our age—an age of wider education, different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should become more numerous and more efficient."

The Pope quoted Scripture to show that it is better for men to be together than apart, and proved that it is a natural impulse which makes them join societies. The State, he taught, does not have the right to prohibit associations formed within itself by men, unless these societies are bad, unlawful or dangerous to the State.

"Every precaution," he warned, "should be taken not to violate the rights of individuals, and not to impose unreasonable regulations under the pretense of public benefit. For laws bind only when they are in accordance

with right reason, and hence with the eternal law of God."

The same principles, upholding unionism, are evident in *Social Reconstruction,* the famous pamphlet put out by the National Catholic War Council shortly after the World War, over the signatures of Bishops Muldoon, Schrembs and Russell and Archbishop Hayes, speaking in the name of all the Catholic Archbishops and Bishops of America. This pamphlet was presented to every Bishop in the country before it appeared, we know from one of these gentlemen themselves. Attempts to declare it the work of one man are lies.

This pamphlet, on page 19, upholds "the right of labor to organize and to deal with employers through representatives."

"It is hoped," says the pamphlet, "that this right will never again be called in question by any considerable number of employers." The Bishops go still further and suggest that the men be given a share in the control of the industries. "The establishment of shop committees, working wherever possible with the trade union," is suggested. "There can be no doubt," declared the Bishops, "that a frank

adoption of these means and ends by employers would not only promote the welfare of the workers, but vastly improve the relations between them and their employers, and increase the efficiency and productiveness of each establishment."

The Bishops commended the stand taken by the National War Labor Board during the war. They wanted the body continued. It did not tend either to the extreme of radical capitalism or the extreme of radical unionism, but took a middle course which protected the rights of both sides. "Its main guiding principles," declared the Bishops, "have been a family living wage for all male adult laborers; recognition of the right of labor to organize, and to deal with employers through its chosen representatives; and no coercion of non-union members by members of the union."

Such ideals were commended in these terms: "The principles, methods, machinery and results of this institution constitute a definite and far-reaching gain for social justice. No part of this advantage should be lost or given up in time of peace."

The following close of the Bishops' pam-

phlet, identical in spirit with the *Rerum Novarum* of Leo XIII, shows the only way in which discord can be satisfactorily settled:

"'Society,' said Pope Leo XIII, 'can be healed in no other way than by a return to Christian life and Christian institutions.' The truth of these words is more widely perceived today than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. Neither the moderate reforms advocated in this paper, nor any other program of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic

justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry."

Following the World War, taking advantage of the fact that some of the unions had succeeded in obtaining unjust demands during the struggle, due to the labor scarcity, there was a concerted attack on unionism. Those who have made a close study of that period, and the final victory of the unions, must concede that this victory was due, more than to anything else, to the stand taken by the Cath-

olic Church. Other denominations joined her, but only after she had shown the way. Today, unionism is again in high repute.

My sixth sub-thesis is: *Socialism is rightfully opposed by us as un-Christian.*

And now just a closing word, as to why we oppose Socialism. Our chief opposition is that it denies the right of private property and teaches loose sex principles. And, as the debacle in Russia has shown, you cannot break a natural law without suffering the consequences. "God forgives, but nature, never!" Remember that. It is one of the primary rules of life. The Socialist would confiscate private property, then redivide it. Even admitting that some of it has been unjustly obtained, we cannot take chances on theft. "Thou shalt not steal." And furthermore, Socialism is decidedly anti-religious. If its tenets are to be pushed to the extreme, it is also opposed to the married state. If anybody doubts these assertions, I refer him to the works of Marx and Engels, the Socialist evangelists.

We stand, therefore, for reform. We stand for absolute justice. We stand for treasure in heaven, rather than on earth. We are just as much opposed to the present economic injus-

tices as the most violent Socialist or Bolshevist. But we still believe in the Ten Commandments. And by them, we hope to better the world.

To the Reader

We have discussed, in this course of lectures, some of the burning controversies between Catholics and others. We have proved our Church Divine, the greatest civilizer in history, the defender of the common people, the promoter of learning, the earnest friend of human perfection and strict justice. It is because she stands so firmly for principle that she is hated. But we who know her love her, as she is the embodiment of all that is glorious and true and holy.

THE END

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